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PROFESSOR THOLUCK ON THE TWENTY-THIRD PSALM.

Dr. F. A. G. THOLUCK, Professor of Theology in the Royal University of Halle, is one of the ablest advocates, and most consistent and influential friends of evangelical religion in the kingdom of Prussia.

He was born at Breslau, the capital of Silesia, on the 30th of March, 1799, and being the son of a goldsmith, it was the intention of his father to train him up to his own business, and he was therefore removed from school in his twelfth year, to enter upon secular occupations. The love of letters, however, wholly indisposed him for trade, and his father consented to his return to the Gymnasium, and in 1816, he entered the University of Breslau. The state of his mind at that period may be learned from the following passage of a communication to a friend in North Britain.—“In early boyhood, infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths. Hard has been the struggle which I have come through, before attaining to assurance of that faith in which I am now blessed. I prove, however, in myself, and acknowledge it with praise to the Almighty, that the longer I live, the more does serious study, combined with the experiences of life, help me to recognize in the Christian doctrine, an inexhaustible fountain of true knowledge, and serve to strengthen the conviction, that all the wisdom of this world is but folly when compared with the glorious Gospel of Jesus Christ.”*

He had not long entered the University, before he formed a strong attachment for oriental literature, and obtaining some generous patrons

* Biblical Cabinet, vol. v. p. 14.

he went to Berlin, to prosecute his favourite study. During the whole period of his residence at the Gymnasium, he was so decided in his infidelity that he dared to choose as the theme of his valedictory oration, "The superiority of Mohammedanism to Christianity."

In the last year of his university term, that important change took place in his religious sentiments, to which we have referred, which was greatly promoted by the friendly counsels of the venerable and devout Baron Von Cottewitz, and Professor Neander, of Berlin. He now gave himself to the defence of that faith he had laboured to destroy. How widely Neological opinions were then diffused throughout Germany, may be learned from the following passages of a paper we have already quoted.

"The prodigious schism which divides the theologians of our German church," says Tholuck, "is not unknown to your countrymen. The rationalism of Germany is the terror of the greater part of Christendom where the English tongue is spoken; although, if I am accurately informed, there are in England, Scotland, and North America, a number of persons who are casting longing eyes towards German rationalism, as towards a forbidden tree of the knowledge of good and evil, desirous themselves to taste its fruits, and therewith also to make their countrymen wise. Permit me then to present you with a brief compendium of this system: the majority of the books of the Old Testament do not proceed from the authors to whom they are ascribed. Several, such as Daniel, have been by a pious fraud, fathered upon the prophets. Christ and the Apostles were fallible men, who, though possessed of many good moral principles, were swayed by gross Jewish superstition. Our accounts of the history of Jesus are full of *Mithoi*, which a love of the miraculous tempted the Jews of the first century to frame. Even the declarations of Christ himself have not come down to us precisely in the form in which he delivered them; his disciples put much into his mouth which he never spoke. Besides, the gospels of Matthew and John are probably spurious. What Jesus of Nazareth really taught can now no more be known with certainty; but it is unquestionable, that his originally simple doctrine has been greatly corrupted by Paul, who engrafted upon it the important articles of original sin and redemption, which he had borrowed from his own Jewish theology; and these came afterwards to be regarded as Christian doctrines, although nothing can be more contrary to the understanding.

• "Such is the relation in which the system stands to Christianity. Neither must it be supposed, that these opinions were only in a cursory manner enunciated or maintained. On the contrary, since the year 1770, in which Semler, the true father of this system, but who yet was far from going the length of the rationalists of the present day, first propounded it, the strenuous industry of the greatest part of the theologians, philosophers, historians, and even naturalists of Germany,

has been engaged in strengthening and establishing it. Whoever knows what German industry can do, may form some conjecture of the success which has attended its efforts, when once enlisted in the cause of infidelity.

"It required the ploughshare of Napoleon's wars, to break the soil, and again prepare the heart of the Germans for the seed of the Word of God. At that period, there awoke among us an earnest longing after the faith of our fathers, and that in several places has been followed by a revival of the faith itself. Naturally, however, this could not be the case with those who had received a liberal education, without their being able to assign reasons for their belief, and justify it scientifically in a conflict with the doubts which had been raised on every side against it. And thus, after a long period, in the early part of which, the Theological Faculty of Tubingen alone, had maintained a determined and scientific resistance against the infidelity of the age, there arose, about the year 1817, a fresh endeavour, in opposition to the rationalists' objections, and with a continual reference to these in all the departments of the science, to lay again the foundations of evangelical theology." *

To this noble effort the mental precocity, critical acumen, and indefatigable industry of Professor Tholuck greatly contributed. At the early age of twenty, he was appointed to the Theological chair in the University of Berlin, under the title of Professor Extraordinarius.

Dr. Tholuck immediately on his elevation applied himself with untiring zeal to theological studies, and before the close of his twenty-fifth year, he had published his *Hints for the Study of the Old Testament*,—*Pantheistic Theology of the Persians*,—*Treatise on the Nature and Moral Influence of Heathenism*,—and his *Commentary on the Epistle to the Romans*, which his predecessor De Wette, though far from evangelical, pronounced to be superior to any that had preceded it on that apostolic letter.

In 1825, he was enabled, by the liberality of the Prussian government, to visit England, and appeared at the annual meeting of the British and Foreign Bible Society, when he made some statements respecting the rationalism of his countrymen, which were on his return used with great malignity against him.

On the death of that distinguished theologian, Dr. Knapp, of Halle, he was appointed to his vacant chair in that University, which was the signal for the most determined attacks upon his reputation, both as a scholar and a man. A patient continuance in well doing, at length exhausted the hostility of his opponents, and terminated in the conversion of several to the truth as it is in Jesus.

It is not compatible with the object of this rapid biographical sketch, to notice all the productions of Dr. Tholuck's fertile pen, which notwith-

* Biblical Cabinet, vol. 5. pp. viii—x.

standing his many duties as a professor, a preacher, and the leader of the evangelical party in Prussia, have amounted to two or three volumes every year. A few of them, however, claim to be distinctly mentioned.

In 1830, he established a periodical paper called the *Literarische Anzeiger für Christliche Theologie*, (The Literary Advertiser for Christian Theology, &c.) which is published like a quarto Newspaper, about eighty numbers in the year. This work has been enriched with many of his own interesting and able articles, some of which have been translated for their work, by the learned Editors of the American Biblical Repository.

Dr. Tholuck is a great admirer of the expository works of Calvin, and when the second centennial festival of the Reformation, directed the public mind in Germany to the fathers and confessors of that mighty movement, he did not fail to assign to the great light of Geneva that share of commendation to which his indefatigable and learned labours present so just a claim. By the liberal assistance of some pious friends in this country he issued from the press a new edition of Calvin, on the epistles of Paul, and subsequently on the whole of the New Testament, in six volumes octavo, at a very moderate price, for the use of the pious but poor students of Germany. To excite attention to these works, he published in July 1831, in his Advertiser, an essay On the merits of Calvin, as an interpreter of the Holy Scriptures,* containing a masterly criticism on the exegetical labours of the reformer, and which he concludes by saying, "Let then this great teacher of a true and profound knowledge of the Scriptures go forth anew into an age, to which he has become in a great measure a stranger."

But we must close this notice by informing our readers what works of this amiable and able theologian, have been translated into the English language.

1. Guido and Julius. The Doctrine of Sin and the Propitiator; or, the True Consecration of the Doubter exhibited in the correspondence of Two Friends. Translated by J. E. Ryland, with an introductory preface by J. P. Smith, D.D. 12mo.

2. An Exposition of St. Paul's Epistle to the Romans, translated by the Rev. R. Menzies. 2 vols. 12mo.

3. An Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, according to Matthew. 2 vols. 12mo. by the same translator.

4. Life and Character of St. Paul, Sermons, and Essay on the Nature and Moral Influence of Heathenism. With a Biographical Sketch of Tholuck, by Professor Park. 1 vol. 12mo.

The public are indebted to Mr. Clark, of Edinburgh, the enterprising publisher of the Biblical Cabinet, for these expository volumes, and we are happy to learn that he is about to add to their number a translation of Dr. Tholuck's Commentary on Paul's Epistle to the Hebrews, by Professor Hamilton.

* Translated by Dr. Woods jun. Biblical Repository, vol. i. p. 541.

The following "Reflections on the Twenty-Third Psalm" have been translated into English for the gratification of the readers of this Magazine, by a gifted young minister, who, though he has felt it difficult to express every shade of thought, yet has, probably, succeeded in rendering it with as strict a regard to the original as our language will permit.

This beautiful paper is selected from Dr. Tholuck's *Stunden Christlicher Andacht*, "Hours of Christian Reflection," which is one of the most recent works that its admirable author has given to the world.

PSALM XXIII.

"The Lord is my shepherd ; I shall not want."

Thus exclaimed the youthful David, when he fed the flock of his father, Jesse ; when he led his sheep by the still waters, and into the green pastures, and defended them with his staff. Then he perceived and acknowledged—What I am to my flock, that is my faithful God to me. What a mercy when we stand no longer alone in the world, and know in whom we believe ! I have long appeared to myself as a lost sheep ; I knew not on whom I might depend ; and since I have now found rest, I exclaim with the deepest feeling,—*"The Lord is my shepherd."* What can now injure me ? I have reached the haven, and no tempest shall drive out again my frail bark upon the deep. While I look towards futurity, I say with David, *"I shall not want."* What would those, who are unbelieving, give, if they could purchase such a confidence ?—yes, if they could only guess the deep inward quiet of a soul reposing upon God, they would all become the followers of Christ.

"He maketh me to lie down in green pastures : he leadeth me beside the still waters."

I was travelling in a broad highway, in which there was so much dust and confusion, that my soul was weary ; I often looked on the right hand and on the left, to discover whether the road turned aside ; but I was dragged along by the tumultuous crowd, and could scarcely think upon my own condition. Then, my Heavenly friend sought me in the throng, and led me out by a secret path, and brought me to a retired green pasture, and *"to the still waters."* How happy was it for me ! I have experienced the blessedness which the soul enjoys when it rests in God, and is thereby tranquil.* *"And that ye study to be quiet"* says the Apostle, and *"in quietness of confidence shall be*

* This may remind the admirer of Matthew Henry, of a beautiful passage in his commentary on this verse.

"God leads his people, not to the standing waters which corrupt and gather filth, nor to the troubled sea, nor to the rapid rolling floods, but to the silent purling waters ; for the still but running waters agree best with those spirits that flow out towards God, and yet do it silently."

your strength," exclaims the Prophet. Yes, there is a strength in this rest in God, in that point where all vital energy centres—a strength of which the man who travels the broad, dusty road, has no conception. The pastures where the soul is refreshed are always verdant. There, holy truths are every day new—always present new views—are, in different ways, the bread, staff, balsam, and shield of life. They always remain fresh and green.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Why does he show me such abundant love and grace? Not for my sake—and therefore I rejoice; for were it otherwise, how anxious must I feel, lest he should quickly become weary of my ingratitude and unprofitableness. Whatever good he gives me, he imparts it for his "name's sake," and therefore my hope has a firm support; his name as he revealed it to Moses, is, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."—(Exodus xxxiv. 6.) Indeed it is a glorious name, and if he will honour it, we may depend upon much patience and long-suffering,—then may we believe that much ingratitude and unfruitfulness on our part will not annihilate his favour towards us. Who could doubt this! since *we* have not given him this name, but *he* has revealed it to us. Thus I know, he will not leave me, yea, he will not leave me, even should I wish to leave him, and if I should lie deep in the abyss, I would confidently exclaim—Lord, thou wilt not leave me, for thy name's sake—thou wilt not leave me; and when my life shall close, it shall be, like millions besides, a striking and imperishable monument, that we have in truth, a "God merciful, gracious, long-suffering, abundant in goodness and truth."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

The way of those who have found the only good shepherd, however, often leads through a narrow rugged valley, where overhanging rocks enclose the traveller; where the light of the sun no longer brightens his path; and where he must walk in the chilling shade. But in the gloom, when the sun is hid, I do not fear; I know that if I do not see its light, it still remains above me. "He is with me." This single thought, what mountains of trouble does it remove at once from the heart! What storms does it disperse!

O what can create happiness in the soul—what can supply the place of sunshine, while darkness surrounds us? Faith—only faith, which "endures as seeing him who is invisible." O gracious Lord, help me, that the eyes of my mind may discern through the gloom, the rod and staff which rule over me.

*"Thou preparest a table before me in the presence of mine enemies ;
thou anointest my head with oil ; my cup runneth over."*

Yes, if I only possess him, and his presence quickens my soul, then can I be joyful in the presence of all my enemies. How often does the believer experience, when he feels inwardly that God is near, an indescribable rest and quiet, even when the adversary storms and rages without ! Such hours are the seasons of Divine instruction ; and what is learned then, is never forgotten. Our independence of the world is felt, and the soul stands alone in the hand of God ; as the Redeemer stood before his judge, when he declared "Thou couldst have no power at all against me, except it were given thee from above." It is indeed, as the Psalmist speaks ; the believer can sit as at a well-spread table, his head being anointed with oil, and enjoy the draughts of Divine peace, while his enemies fret and weary themselves—even as Luther has described it, that while they have raged and stormed, he has, in the name of God, sung his sacred song in quietness. The world cannot understand this rest in God ; sometimes it exasperates unbelievers ; at others it wins and subdues them. How true is this passage in relation to our inward enemies ! There may be confusion and strife within us, yet in the presence of our adversaries will the cup of confidence and joy overflow for us, and our head will be anointed with a spiritual unction. This occurs when we can say with sincerity, "I am, indeed, his child ; he will not leave me ; for from all eternity has he made 'me accepted in the beloved.'" Then it is as the Psalmist declares, "In the multitude of my thoughts within me, thy comforts delight 'my soul.'" There is a warlike host in the bosom, but there is also an impregnable fortress into which we can flee.

*"Surely goodness and mercy shall follow me all the days of my life ;
and I will dwell in the house of the Lord for ever."*

Indeed, I have not found him only for a fleeting year ; it was a decision for eternity, when I devoted my heart to him. How should I depart from him when I daily become more certain that the life of my life is in him ? The gracious Lord has put me in his family ; has made me a part of that great house, whose foundation is Christ and his apostles, and which extends into eternity. Can I mistake the way in which he has so highly honoured me ? Alas ! I was one of the "maimed and halt" in the lanes and streets, whom he has invited to his feast, and to his home. "How amiable are thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord ; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in thy house ; they will be still praising thee." As the Psalmist has sung, so

does my soul exclaim, since it has found, in the living house of God, (which is his church,) its nest, and the place of its repose.

I am happy in this house. I am happy even though I dare only dwell in the farthest corner. I know that I have deserved no place of honour in it. How delightful it is for me to know that he will never drive me out, if I do not retire myself! But I will thank him, and joyfully remain for ever and ever.

J. S. B.

Luton.

CRITICAL REMARKS ON COLOSSIANS, II., 16, 17.

(IN REPLY TO PHILONOMOS.)

“LET no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ.”—*Authorized Version.*

Next to the acknowledgment of the Bible as the sole authority in revealed religion, the sound and faithful exposition of Scripture is a matter of the highest importance, without which the sacred volume might be extensively circulated and perused to little purpose; since human agency, whether under the form of tradition, or of corruption, might simultaneously introduce the most noxious errors, and render the commandment of God of no effect. The passage now proposed for revival is cardinal, decisive, and unique, and it is, therefore, of the greater consequence that it should be correctly understood. A recent number of the *Congregational Magazine* contains, under the signature Philonomos, an interpretation of this passage which it is the object of the following remarks to refute; but, previously to opening the discussion, it will be useful to take a rapid view of the general purport and design of the context.*

During his first imprisonment at Rome, which apparently lasted more than two years, the apostle Paul felt a deep anxiety for the welfare of several distant churches, and was prompted by the Holy Spirit to send them pastoral letters; which, having been carefully published and preserved, constitute a large and valuable portion of the New Testament. The two earliest of these epistles were addressed to the Phrygian churches of Laodicea,† and Colossæ, the next to the Greek church at Philippi, and the last, which, however, was probably composed a little

* *Congregational Magazine* for October, 1841, pp. 705, 706.

† In conformity with the views of several respectable authors, both ancient and modern, it is here assumed that the epistle which takes its name from the Ephesians was really addressed to the Laodiceans. The proof of this assertion may be offered on another occasion.

after the apostle's liberation, but before his departure from Italy, to the Hebrews of Palestine. The three sister churches of Colossæ, Laodicea, and Hierapolis, occupying a district near the confluence of the rivers Lycus and Mœander, seem to have formed a congregational union, whereby, without compromising their separate independence, they promoted each other's edification and improvement. By whose ministry they had been converted and organized is unknown, certainly not by that of Paul, who declares they had never seen him, (Coloss. ii. 1.) but who, being as solicitous for their prosperity as formerly for that of the church at Rome, towards which he was similarly situated, felt the more desirous of instructing them by letter, in consequence of being now prevented from doing so in person. Amongst the numerous admonitions which he gave them on this occasion, he particularly exhorted them, as Gentile churches, to be on their guard against the pernicious influence of Judaizing teachers; who, in spite of the contrary decision long before pronounced by the apostolical council at Jerusalem, were everywhere labouring to subject Gentile converts to the yoke of the Mosaic law, and to their own spiritual domination. The whole of the second chapter of the epistle to the Colossians is devoted to this object, and is not less important at the present moment than when it was first written; inasmuch as, under various forms and pretences, the same disposition to legality and to religious despotism has ever since prevailed, and still continues to impair the purity, and to injure the success of the Gospel. The substance of the false doctrine inculcated by these teachers was, that, unless Gentile Christians were circumcised, and kept the law of Moses, more especially as by them expounded and administered, they could not be saved. In opposition to this fatal error, the apostle informed the Colossians that, Christianity having now been universally proclaimed, the Mosaic covenant would soon be entirely abolished; that with this covenant Gentiles had no direct concern; and that Jews derived no advantage from it in reference to salvation, which, if obtained at all, they must obtain like other men, not by the works of the law, but through faith in Christ. From the authority of the Mosaic dispensation, he therefore assured the Colossians, and through them all Gentile churches, that they were absolutely free, and that it was at once their privilege and duty to preserve their Christian liberty unimpaired, and not allow themselves to be entangled with any yoke of bondage.

In doing this, he employs the language now under examination—*“Μή, οὐν, τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων; ἃ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ;”*—which, in terms not materially differing from those of the authorized version, may be rendered,—“Let no one, therefore, judge you in reference to food or drink, nor in respect of festivals, nor of days of new moon, nor of Sabbath-days; which are a shadow of things to come, but the substance [is] of Christ.”—In reciting the several Jewish festivals the

plural form is here adopted, as better suited to the phraseology of the English language than the singular; but, whatever mode of expression is employed, the meaning, as it appears to the author of these remarks, is plainly this,—that, under the Christian dispensation, neither the seventh-day Sabbath, nor any other festival enjoined by the Mosaic law, is in force. Philonomos, on the contrary, in common with many others, contends that the Sabbath-day is not hereby abolished, and that its observance is still divinely commanded. He accordingly translates the word *σαββάτων*, in this passage, *sabbaths*, and, without adopting any positive conclusion, endeavours to prove that it means either the ordinary days of the week, or the Jewish festivals generally. “After all,” says he, “it is highly probable that by the word *σαββάτων* the apostle did not intend the *Sabbath-day*. He does not say, *τοῦ σαββάτου*, but *σαββάτων*, which was the Jewish name given to the days of the week, and to the periodical solemnities of the passover, pentecost, &c. ;”—and he supports this view by quotations from Lightfoot, Suidas, and Theophylact.

Now, it is the character and criterion of sound interpretation to be legitimate, appropriate, and demonstrative; that is to say, the meaning assigned to any term must be sanctioned by reputable use; of several conceivable meanings that must be preferred which best agrees with the context, and with all the other circumstances of the case; and the meaning which is shown to fulfil these conditions must be regarded as true, to the exclusion of all others. For the word *σαββάτων*, in the present case, three different senses are proposed, which may be briefly collated as follows.

“Let no one judge you in reference to food or drink, nor in respect of festivals, nor of days of new moon, nor of (*festivals,—week-days,—sabbath-days,*)—which are a shadow of things to come, but the substance [is] of Christ.”

The mere juxtaposition of these alternatives is, perhaps, sufficient to decide that the two former are inadmissible, and that the third is the true meaning; but, in order to do full justice to the subject, this conclusion will be regularly proved in accordance with the principles above stated. That the word *sabbaths* is in a few instances employed in the Old Testament, although never in the New, to denote other Jewish festivals besides the Sabbath-day, is granted; but this cannot be the case here, where it is placed in contradistinction to festivals, and days of new moon, and must therefore, of necessity, mean something different from either. That in the distribution of a subject into parts two of the divisions should be virtually the same, is opposed to common sense, and, of course, incompatible with revelation. Besides, the formula,—*ἑορταί, καὶ νουμηνία, καὶ σαββάτα*, festivals, and days of new moon, and sabbath-days,—is frequently used in the Septuagint version of the Old Testament, to intimate the principal sacred seasons

appointed by the Mosaic law; as, for example, in 2 Chronicles ii. 4, "καὶ ἐν τοῖς σαββάτοις, καὶ ἐν ταῖς νομηνύαις, καὶ ἐν ταῖς ἑορταῖς Κυρίου, τοῦ Θεοῦ ἡμῶν" on the sabbaths, and on the new moons, and on the solemn feasts of the Lord, our God."—See also 1 Chron. xxiii. 31; 2 Chron. xxxi. 3; Nehem. x. 33; Isa. i. 13, 14; Ezek. xlv. 17; Hosea. ii. 11, &c. Now, as in all these parallel instances the word *σαββάτα* is universally acknowledged to signify the seventh-day Sabbath, it cannot be imagined to have any other meaning when employed in a similar connexion by the apostle Paul; but, even admitting that it signified Jewish festivals generally, the seventh-day Sabbath, being one of the principal of them, and that to which the name most properly belongs, would still be included amongst those which he assures the Colossians were foreign to the Christian dispensation; and thus, the supposition, even if admissible, which it is not, would be unavailable to the purpose for which it is designed.

In discriminating between the singular and plural import of the word *σαββάτων*, Philonimos has apparently been misled by Suidas, whose authority in such matters, like that of some of the early Christian fathers, is far from being infallible, witness his comment on the phrase, "Ὅψε δὲ σαββάτων," in Matt. xxviii. 1; which he applies to the evening after the Sabbath, whereas it evidently refers to the morning of the following day. With similar inaccuracy, he affirms that the Jews called the whole week *σαββάτα*, and not *σαββάτων*, a statement precisely the reverse of the fact. In the New Testament, the term *σαββάτων*, once means the week, namely, in Luke xviii. 12.—"Νηστεύω δις τοῦ σαββάτου," "I fast twice in the week;"—but, in every other instance without exception, both *σαββάτων* and *σαββάτα* signify the Jewish Sabbath-day, and nothing else. The plural form, which seems to be merely a Hebrew idiom, occurs in Luke iv. 16;—"ἐν τῇ ἡμέρᾳ τῶν σαββάτων, on the Sabbath-day;"—also in Acts, xiii. 14, xvi. 13, &c.; and, in several parallel passages of the Gospels, is used by one evangelist, and the singular by another, when speaking of the Sabbath-day. The same form in the same sense is often found in the Septuagint, particularly in the Pentateuch; as for example, in Exodus, xx. 8—10,—"*Μνήσθητι τὴν ἡμέραν τῶν σαββάτων, τοῦ ἀγαγεῖν αὐτήν.*" Remember the Sabbath-day, to keep it holy;"—and in xvi. 23—26, xxxi. 13—17, xxxv. 2, 3; Levit. xxiii. 3; Numb. xv. 32—36, xxviii. 9, 10; Deut. v. 12—15, &c. It is likewise employed by later Jewish authors who wrote in Greek. Thus Philo mentions,—"*the seventh day, which Hebrews call σαββάτα;*"—and Josephus observes,—"*We rest from labours on this day, calling it σαββάτα.*"* Philonimos is equally

* Philo Judæus, Opera, fol. Lutet: Paris: 1640; p. 353, De Abrahamo.—Josephus, Opera, 2 vol.: Oxon, 1720; Antiq. Jud. lib. j. cap. j.; Vol. i. p. 5.

mistaken in supposing that the phrases, *μία τῶν σαββάτων*, &c., and the corresponding Hebrew terms, which he borrows from Lightfoot, properly signify the first day of the week, &c.; for, although it is convenient and allowable thus to translate them, they really signify—the first day of, or from the Sabbath, &c.—So remarks Lightfoot himself, when expounding—“*κατὰ μίαν σαββάτων*, on the first day of the week,”—in 1 Cor. xvi. 2.—“In the first of the Sabbath,” would the Talmudists say;—and hence, in the same connexion, the sixth day of the week is called the eve of the Sabbath, certainly not the eve of the week.*

From the preceding discussion it results that the word *σαββάτων*, in this passage, is properly rendered, Sabbath-days, but cannot mean either week-days, or Jewish festivals in general. It will be equally easy to show that, when compared with the context, the former interpretation is appropriate, and the latter incongruous, and therefore inadmissible. For, in this comparison there are only two conditions which require to be particularly considered; namely, the efforts of the Judaizing teachers to impose on Gentile converts their own sacred festivals,—“Let no one judge you, &c.,”—and the character of these festivals as types and figures, whereof the reality was furnished by Christianity,—“which are a shadow of things to come,” &c.—If it is asked, What sacred seasons amongst the Jews, distinct from days of new moon, and from the great annual festivals, correspond to these conditions? the answer is obvious. The Sabbath-day was the only other festival which the Jews sought to impose on Gentile Christians; the only other festival which typified that heavenly felicity which remains for the people of God, and which Christ has purchased for them with his blood. Certainly no other day of the week, nor yet the whole collectively, in the slightest degree fulfils these conditions.

In the interpretation here given, many of those who distinguish between the Jewish and the Christian Sabbath will probably concur. By Philonemos, however, this distinction is entirely overlooked. The Sabbath which he advocates is the Sabbath of the Decalogue; and, in the following passage, notwithstanding the apostle Paul's opposite declaration, he firmly maintains that Christ did not, and could not abolish it.—“On the contrary,” says Philonemos, “he assures us that he is ‘*Lord of the Sabbath*.’ Besides, the Sabbath-day was instituted, not merely as a type of future things, but as a temporal benefit, to afford rest from labour both to man and beast. And, although some assert that it was appointed for the first time at Mount Sinai, the contrary is clear from Genesis, ii. [1—3;] where we are told that God sanctified that day at the close of his six days' work, as an example to

* Lightfoot, (John, D.D.) Works, in 2 vols folio: Lond. 1684; Vol. i. p. 606; Vol. ii. pp. 271, 792.

the human race to the end of time. It was not, therefore, exclusively a Jewish institution any more than the other nine commands, among which it stands the fourth, are merely Jewish precepts. It is there placed as a memento of former times:—‘Remember the Sabbath-day,’ &c.—It was not a new commandment any more than the rest. They were all as old as time, and the human race; and, if not one of them is abolished, or possibly can be, as long as man lives, then must their fourth brother survive with them throughout all ages. If the Sabbath was abolished, as exclusively Jewish, then must the whole moral code be abolished too.”

In this passage, Philonomos not only confounds the Jewish with the Christian Sabbath, but the Decalogue with the moral law, although they are by no means identical; and his statement, that—“God sanctified [the Sabbath-day] at the close of his six days’ work, *as an example to the human race to the end of time*,”—is a mere begging the question, a gratuitous assumption, for which there is no foundation in Scripture. Happy, indeed, is it for Philonomos, and for all who agree with him in this view, that they are mistaken; since, otherwise, they would be convicted on their own principles as habitual Sabbath-breakers. For, if the Sabbath of the Decalogue is still in force, the following are its well-known and unalterable regulations, any infraction of which subjects the offender to the punishment of death by stoning. It is to be celebrated on the seventh day of every week, in perpetual succession from the creation of the world, and to be computed from evening to evening. On this day no servile work is to be done either by men or animals, no fire lighted, no burden carried, no journey exceeding a mile, and that on foot, performed. When commanding the seventh day of the week to be thus kept holy, God was pleased to explain why he selected that particular day; namely, that having completed the creation of the world in six days, which are severally named and numbered, he rested on the seventh. Nothing can be conceived more precise and unequivocal than this statement; and, although much sophistry has been applied to perplex the import and modify the conditions of the Divine enactment, its indomitable perspicuity sets all such attempts at defiance. See Genesis i. 5, &c.; ii. 1—3. Exodus xii. 18; xvi. 29, 30; xx. 8—11; xxxi. 12—17; xxxv. 2, 3. Levit. xxiii. 32. Numb. xv. 32—36. Nehem. xiii. 19. Jerem. xvii. 21, 22. Acts i. 12, &c.

Now it is self-evident that, whilst the Jewish people continue age after age to keep the Sabbath-day at the time and in the manner originally appointed, the Sabbath observed by Christians, besides being less rigorous, is not the seventh, but the first day of the week, on which day not only private individuals, but even ministers of the Gospel, make no scruple of lighting fires, employing servants and horses, and travelling several miles, often without the least necessity, either in

their own or in public carriages, to and from their respective places of worship, where they very commonly recite the law of the Sabbath, thank God for its institution, and denounce those by whom it is transgressed. This apparent inconsistency is rendered the more glaring by the consideration, that the first day of the week is one of those on which men are by the Decalogue as positively directed to work, as on the seventh day they are commanded to rest; so that by the practice in question the law seems to be doubly broken. Should they be asked to explain the anomaly, their best answer would be that they celebrate the Christian, not the Jewish Sabbath; and that, on the authority of the apostle Paul, they consider the latter not to be in force under the Gospel dispensation. What answer could be returned to such a question by Philonomos, who neglects the distinction, and endeavours to avoid the interpretation here maintained, it is difficult to imagine; but, as he refers to Lightfoot, it may be well to remind him that the view taken of the subject by that eminent Biblical scholar, as zealous a Sabbatarian as himself, is widely different from his own. Thus, from the repeated declarations of Christ when on earth concerning the Jewish, or seventh-day Sabbath, that he was—"Lord even of the Sabbath-day,"—Philonomos infers that he confirmed it, whilst Lightfoot, with greater reason, concludes that he thereby intimated his authority to repeal it.

Referring to Christ's cure of the infirm man at the pool of Bethesda, and command to carry his bed on the Sabbath-day, in manifest violation of the law, John, v. 1—16, he remarks,—“In respect of the day, it was to show Christ's power over the Sabbath. And, as in healing the palsied man, Mark, ii. [1—12,] he would not only show his power over the disease, but also over sin, and so forgave it, so it pleased him in this passage to show his power over the Sabbath, to dispense with it, and to dispose of it as he thought good, as he showed his command over the malady that he cured.”—In a special sermon on the subject, he in like manner observes,—“Christ had power and authority to change the Sabbath, Mark, ii. 28.—‘The Son of Man is Lord of the Sabbath.’—He had power over all Divine ordinances, Heb. iii. 5, 6. ‘Now Moses verily was faithful in all his house, as a servant, &c., but Christ, as a son over his own house.’—He is not a servant in the house, but a son to dispose of the affairs of the house as he sees good. He is greater than the temple, and so may order the affairs of the temple as he saw good;”—and then adds, in the quaint but pithy style of the age in which he lived,—“How pious would Christianity have looked, if it had worn a coat all new in other respects, but had had on the shirt, or piecing, of the old Sabbath! And how unfit was it to have tied Christians to the observation of the old Sabbath of the Jews!”*

W. S.

(To be continued.)

* Lightfoot, vol. i. p. 670; vol. ii. pp. 1329, 1330.

IS SHAKSPEARE A FIT AUTHOR FOR THE CHRISTIAN'S PERUSAL?

IN offering the following remarks, if I appear to arraign the respected author of "*Nugæ Literariæ*," he will, I have no doubt, pardon the aggression in the motive; while I am sure of carrying the sympathies of very many along with me. The man who can call the essays which he has recently given to the world "*Nugæ*," is certainly not one with whom it would be desirable to differ; but the importance of the subject overrules all lesser considerations; and without passing any opinion upon these essays, or whether or not they are of a kind on which a Christian minister may be most profitably employed, there is one proposition of their author, the soundness of which I shall not hesitate at once to question—namely, that Shakspeare is an author which the Christian, the lettered one at least, may and ought to read. "Shakspeare," says Mr. Hamilton, "has obtained such a mastery of the human mind, such a throne in the world of letters, that it is impossible to banish him from our libraries; he is so singularly impressive, is so readily remembered, that it is equally impossible to chase him from our memory. Read and quoted he will ever be. His descriptions like rich hangings and tapestries, fill our minds. We think through him—by him we speak. He belongs to our national treasures—he controuls our manners, and modulates our expressions, even still. For more than two centuries has his name been glorifying. Ever-strengthening is his spell."* Now I may be permitted to ask, over whom is it that he has obtained this mastery? Will they generally be found among those who estimate according to the Scripture standard, their time and their talents, the corruptions of the heart, and the conflict in which they are engaged? Or will they be found amongst the men of the world, cradled in its lap, and fashioned on its tastes? To save any misunderstanding which may arise from a misapprehension of terms, I may as well state, that by the tastes of the world, I mean those sentiments, pursuits, and aims, which are formed on its maxims, and nurtured by its spirit, as distinguished from that more abstract compound of sensation and judgment, called *taste*, which may be conversant with the purest sentiments and the highest aims. A cultivated taste, infusing itself into, and refining and adorning every grace of the mind, and every action of the life, is as much the ornament of the Christian as of the gentleman; but it is in the individual and particular taste that the danger lies—the idolatry of object or pursuit which blinds the eyes to all defects and dangers associated or consequential. Certainly not lowest in the scale of danger stands the poetical taste, which can bring under subjection, and lead captive in its train, every faculty of the soul. Undoubtedly this taste may be consecrated to

* *Nugæ Literariæ*, p. 234.

high and holy uses ; but it will be found, I fear, too true, that it has more frequently led far away from them. Cowper says in one of his letters, " I have lately finished eight volumes of Johnson's Prefaces, or Lives of the Poets. In all that number (66) I observe but one man—a poet of no great fame—of whom I did not know that he existed till I found him there, whose mind seems to have had the slightest tincture of religion ; and he was hardly in his senses. His name was Collins."* Now, admitting this statement to be overcharged, (Milton and Watts, for instance, must surely have been forgotten,) still after every exception that charity will permit us to make, the overwhelming majority forces upon us one or other of these startling conclusions—either the tendency of a poetic genius is to corrupt the taste and to obscure the moral perceptions ; or, that a mind already corrupt, with imaginative powers, yet unappropriated, is just the one which is impelled, as by instinct, into the field of poetry as the most inviting one for their exercise. That is to say, such are the tendencies of unsanctified genius ; but that the grace of God can turn it, with all its powers, into a pure and holy channel, and keep it there, uncompromising and uncontaminated to the end, such names as these of Milton, Watts, Cowper, Montgomery, and many others, will call up the proofs.

But it is not so much the poet himself, as the poet's admirer, that I wish to bring before the reader—not so much the lengths to which a teeming imagination has led Shakspeare, or Moore, or Byron, as the spell in which they hold their readers, the fascination of their writings, and the danger of cultivating an acquaintance with them. It behoves the Christian to look forwards and around him, before he binds his judgment to the chariot wheels of genius, and sacrifices sobriety on the shrine of taste. Genius (unsanctified genius at least) is too apt to prove no better than a will-o'-the-wisp, and to lead its possessor a dance over many a league of intellectual waste, or hollow and treacherous soil, into which the more solid attributes of mind may sink and be lost, while taste (unsanctified too) sets up its special idol, and worships it with all the devotion and more than the blindness of a lover.

At the risk, then, of forfeiting all claim myself to any share of either the genius or the taste whose tendencies I have deprecated ; at the risk of being pronounced guilty alike of treason to good taste, to individual greatness, and to the national glory—as a parent, and a Christian, I enter my solemn protest against that literary canon which would say of Shakspeare—"He must be read ; he ought to be read." I know by sufficient observation, that no young person can obey this direction with impunity. I know that it cannot be obeyed without imminent danger. I may contend for this effect from personal experience in days gone by ; and if reminded that I must not judge of other men's minds by my own, I answer, that as far as regards our instincts and passions, we are all cast in one mould. Whatever of our

* Private Correspondence, vol. i. p. 315.

common nature attaches to others, will be found in me; and that which belongs to me, belongs more or less to others. Perfect exemption from the common lot there is none. But if some there be who make any kind of approach to it—if they possess a purity of mind, which like a polished surface throws off the dirt that would soil it;—if they enjoy a temperament less inflammable than that which the majority of flesh is heir to, and an imagination which, like the fire-eater, can sport unscathed with combustibles which others dare not touch, happy are they. But they have no right to make their enviable immunity from some of the deepest rooted infirmities of our nature (if indeed any such immunity really exists,) the rule of action for the less favoured, to seduce into a flowery path infested with venomous reptiles, because they alone possess a charm which enables them to tread it with impunity. We have parallel instances of this subjection of the moral perceptions to acquired or professional tastes, in the answer given by Dr. Johnson to the question, whether Prior's poems were fit reading for a lady; in the babyisms, Anacreonisms, and profanities, which even a religious amateur will sometimes join in for the sake of the music; and in the extreme, but still analogous case, of the artist who could obtain the protraction of the tortures of a criminal, in order that he might coolly transfer the agonized expression to his dying gladiator.

But some will say, that apart from any such innate purity or constitutional quietude, there are minds which have acquired such a perfect mastery over the passions and propensities of the compound man, that they can take up, and reject, at pleasure, whatsoever they will; and it is not unfrequently assumed, that this supremacy of the higher over the lower faculties, of mind over matter, is attainable by all. But these theorists have drawn their philosophy from the *Portico* rather than from the Scriptures, and have yet to learn, that there is no more safety in the pride of a lofty intellect than of a superhuman purity: there is indeed just the same amount of dangerous presumption in the one as in the other. I confess that I have no credence in that pretended strength or versatility of mind, whichever it be, which with the shifting facility of the dramatist himself, can pass from the gay to the grave, from that which is of the earth, earthy, to the spiritual and heavenly; from Shakspeare, to Isaiah or Paul. I believe that for one who can effect such a transition without carrying any of the images or impressions of the first subject into the second, there will be nine hundred and ninety-nine who can do nothing of the kind. I am aware that this is not to be taken in all cases as a test of the fitness of a subject for the study or the recreation of the Christian: the subject may in the one case be one of necessity, and in the other, of at least innocence; and in both, it may so happen that they shall not be of that absorbing kind which hands over the mind to its next task some-

thing in the condition in which it finds itself at first awaking from a more than usually vivid dream, the incidents and images of which, it may require some hours thoroughly to shake off. But where we are cognizant of such effects—and from no materials for mental application are they more likely to ensue than from works of fiction; and still more, when we are further cognizant that the impressions left on the mind are none of the purest or most hallowed, then must the test be admitted to be a just one.

Whether these effects are likely to ensue from the reading the works of "the immortal bard," I leave those who are acquainted with them to judge. I may be expected, perhaps, to adduce proofs from his works, of their especial tendency towards the worst character of consequences which I have intimated; and if required, should find no difficulty in doing so in abundance; but the admissions of Mr. Hamilton save me the pain, and your pages the pollution, of their transcription. "The guardian of youth and the minister of religion," says Mr. H., "have here no easy path to walk, nor unhesitating counsel to enunciate. It cannot be denied that, in perusing him, there is danger of moral contamination. It is vain to say that his worst evil is his fidelity, that he calls the spade the spade. There is sometimes a lavish pruriency. His power is occasionally for evil as well as good. Explore his deep lore of human nature, study the principles and laws which he so clearly expounds, mark how even he can only make vice look frightful, and leprously deformed; and, as our taste passes by his verbal conceit and idle pun, let our better and purer sensibilities reject and spurn the oblique, and the too often undisguised, grossness which blots his page—grossness so uncongenial with the poet, so injurious to the dramatist, so unworthy of the man!"* After reading this one feels at a loss, which most to admire;—the peerless mind which can make popguns of some of the tempter's choicest artillery, or the forgetfulness which has lost sight of the numbers unable to sustain its fire.

To the above very ample condemnation, I will only add the testimony of one, whose station, piety, and experience, entitle his opinion to the deference of all. "Shakspeare," says Mr. Cecil, "had a low and licentious taste. When he chose to imagine a virtuous and exalted character, he could completely throw his mind into it, and give the perfect picture of such a character. But he is at home in Falstaff. No high, grand, virtuous, religious aim beams forth in him. A man, whose heart and taste are modelled on the Bible, nauseates him in the mass, while he is enraptured and astonished by the flashes of his pre-eminent genius."† The question, then, again, involuntarily presents itself—is this the author whom we are bound to read—is a Christian to be put to feed upon carrion, for the sake of the seasoning of some flourishes of genius?

* Nugre, &c. p. 234.

† Works, vol. iii. p. 446.

"When a minister," says the writer just quoted, "takes one step into the world, his hearers will take two." What more will the timid reader, who has just, perhaps, dipped into Shakspeare by stealth, require to banish all pre-existing scruples, and to plunge into his scenes with avidity, than the authority of a Christian minister? Who will ensure his stopping here, or undertake to say that this may not prove the first stage in the *facilis descensus Averni*? The youth who can make himself at home with Shakspeare, will not be long in paying his respects to Byron; as he who has learnt to dally with Ovid, will not be shy with Catullus, when he comes in his way. Nor does the danger end with reading, however the apologist for Shakspeare may flatter himself to the contrary. Mr. Hamilton indeed says, "Conscientiously adverse to theatrical amusements, I see no reason why a poem should become dangerous to morality, because cast into scene and dialogue, the true dramatic shape." This opinion may be received as true, so far as relates to written dramas, designed only for reading, and having instruction as their chief end. But it is not true as relates to such as are written expressly for stage effect; which, as every one knows, would fail entirely, if something more than instruction and innocent amusement were not served up; if the true morality and pure principles of the Bible, were made rigidly to keep the place, of the loose morals, and accommodating principles of the world. Further, he who gets entranced amongst the magic scenes of Shakspeare, will soon perceive that the splendid conceptions of the poet were never designed to be fully realized, and cannot possibly be realized, on the page before him; and he has heard or read the names of Garrick, and Kemble, and Kean, of their wonderful powers, the charm of their acting, and the homage paid them by all who claimed to preside in the world of fashion, of letters, and of taste;—what then must his favourite be in such hands, and what more harm can there be in seeing them, than in reading? When matters have proceeded thus far, a few helpless scruples will not stand long in the way; the ice has been broken, a theatrical taste perhaps imbibed, and another retrograde slide made on the moral incline.

Reviewing the dangers which the subject brings out before us (of which this is but a very imperfect sketch,) it appears to me that there is something more for the Christian teacher to do, than merely to discountenance the grosser poets; the *taste* for them is to be suppressed; and I offer it as a question of, perhaps, far greater moment than it is generally held to be—whether he who lives with eternity in his eye, will not, in every instance, unless where it is visibly restrained and directed by Divine grace, check the developement of the poetic genius in a young mind, rather than foster it?

Parnassus and Zion stand on opposite sides of the Christian's route; and he who has drank deep of the waters of Castalia, has seldom found

either inspiration or refreshment from those of Siloam. If Mr. Hamilton can drink of both, and can make the waters of either minister to his spiritual health, he must not fancy that other less gifted mortals can do the same.

Far be from us the day when our religious professors will be of a stamp to seek solace in Shakspeare; or our youth, bold with the sanction of Christian ministers, shall plunge headlong into the witcheries and wonders of that wonderful man. If to those of maturer years, and regulated thought, the study of such an author may be safe, to those who have not arrived at this post of strength, it is full of dangers; and if such we wish to save from mental vagrancy and moral contamination—Shakspeare—yes, even Shakspeare, laureate, idolized, and almost deified as he is, must, for them at least, be consigned to the index expurgatorius.

PHILALETES.

ON THE DESECRATION OF THE SABBATH BY SOME MODERN USAGES.

To reprove the faults, either real, or supposed, of fellow Christians, is at all times an unwelcome task. It awakens in our breasts the consciousness of many failures equally reprehensible, and the apprehension of participating to a greater extent than we may be aware in the offence which we attribute to others; and is liable to be viewed externally as an assumption of authority over the consciences of the brotherhood, or as the ebullition of a jealous and envious spirit. These difficulties accumulate in proportion to the plausible and insinuating character of the evil to be exposed. Of excessive violations of duty, men are easily convicted, but minor aberrations yield only to careful and diligent inquiry. An incipient disease requires a more tender treatment than a positive and fatal disorder. These considerations, however, must not deter us from rebuking each other's faults, but they require that it should be done with meekness and fear, as in the sight of God, with a sincere desire to promote each other's welfare, to provoke to love and good works, and to remove every obstacle which our own inadvertence may have opposed to the progress of truth.

An error in Christian conduct may insensibly arise from the ever-changing aspect of human society, and the fluctuating nature of its laws. An unalterable religion and ever-shifting position in the world requires perpetually new adjustments of the one to the other, which without considerable watchfulness and energy cannot be kept up at all points. Discrepancies through inattention are continually occurring, which for a time elude observation, become at length too glaring to be endured, excite discussion, and finally work their own remedy, or secure their own condemnation. As these evils arise from the altered state of

society, they require to be viewed with a more jealous eye, and to be repressed with a more vigorous hand. There are seasons in which, owing to these external changes, the same conduct, would be more reprehensible in Christians than at other times, obviously because it is more accordant with the prevailing errors of the day. The liberty which is most abused by the world should be most sparingly indulged by the church. It is a part of true Christianity to watch the occasions, in which indulgence in matters of indifference, may be safely allowed or profitably suppressed; "All things are lawful for me," says the apostle, "but all things are not expedient." The things which are lawful for us are not at all times expedient, and this expediency is determined by the position we occupy in relation to the surrounding world. Nor must it be forgotten that temptations to indulgence are strongest in those very instances in which it is most injurious. Christians are more easily led to sanction the excesses of the wicked, by going with them as far as they can, than to rebuke them by singularity and self-denial.

There are few subjects to which these remarks admit of a more obvious and direct application than to the observance of the Christian Sabbath. The piety of nations, of families, and of individuals, has been distinguished by the veneration they have shown for this day, and one great reason for its appointment, doubtless, has been to preserve this distinction through all the generations of men. The preservation of that distinction depends not so much upon the spiritual exercises and public devotions of the Sabbath, as upon the degree of our conformity with the usual habits and enjoyments of life; not upon what we do more than others, but upon what we refuse to do in common with them. We are to be most strict where others most transgress, and show the spirituality of our principles where they can best appreciate and discern them. We must guard most the frontiers, where we are most liable to attack, and most exposed to view.

It is probably on this account that the law of the Sabbath descends more into details than any other in the decalogue. It differs remarkably from the rest in this respect. "Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." The injunction is limited to that observance of the Sabbath which is most exposed to public view. The master of a household is not merely to abstain from all secular occupation, but he is not to allow it in a son or daughter, nor to require it of a manservant or maidservant, or even of his cattle, nor to sanction it in a stranger. In this way he is to keep the Sabbath holy, and because the connexion between the means and the end is not so obvious in this case, as in the other laws

of the decalogue, without serious consideration, it is accompanied with the admonition to keep it in remembrance.

Other laws in relation to the Sabbath are interwoven with the Jewish polity, but this forms a part of the moral law, of which, whoever transgresses a part, is a transgressor against the authority that enjoins the whole. The obligation to observe literally the other demands of this law will not be disputed, upon what ground then can we deny it in this one? By what authority do we assume an alteration in the character of the Sabbath in its transfer to the Christian dispensation? Was it not the Sabbath that was transferred? and what constituted the Sabbath, or that part at least of the Sabbath that could be transferred, but its unsecular aspect? This is the form in which it appears in the moral law, and in this form is of universal obligation. This is the law of the Sabbath which the Son of God came not to destroy but to fulfil, while at the same time he freed it from all that was characteristically Jewish, whether derived from Divine legislation or human distortion. That our Lord had instructed his disciples to adhere to the strict letter of the moral law of the Sabbath, is evident from the exhortation he gives them in reference to the destruction of Jerusalem, to pray that their flight might not be on the Sabbath-day, and that this day was thus observed by them seems more than probable, from an expression which occurs in the narrative of the day on which the Redeemer ascended, in the presence of his disciples, to heaven. After relating that Jesus had assembled together with them, and led them to Mount Olivet, and the disciples soon afterwards returned to Jerusalem, it is added that this mount is from Jerusalem a Sabbath-day's journey. For what purpose is this added, if not to show that even upon such an extraordinary occasion, the law of the Sabbath was not broken? This appears to have been upon the sixth weekly commemoration of the resurrection, and on the next first day of the week, which was the Pentecost or fiftieth day from the Passover, the disciples were assembled together, and received the baptism of the Holy Ghost. A Sabbath-day's journey or distance, to which these early Christians were confined, is about a mile.

Conceding, however, for argument's sake, the literal interpretation of this law, let us see what its spirit requires. In its transfer from the Jewish to the Christian dispensation, it has lost, as we have seen, much of its ceremonial rigour, but none of its moral obligation. Its unelastic parts have been withdrawn, and all that was capable of universal application has been retained. Less sacred in its ritual, it becomes more so in principle. Principle, under the new dispensation, is expected to effect more than law under the old. The relaxation of the ancient rigour was not intended to render the Sabbath less sacred, but more so. The very indulgence should lead us to be more jealous of transgression. In nothing should we be more scrupulous than in

those duties which are left most to our own choice. These are the best test of the sincerity of our obedience, and the ardour of our love. "Brethren, you have been called unto liberty, only use not liberty for an occasion to the flesh."

Let us apply now these remarks to the observance of the Sabbath, both by the members of our churches and their accredited pastors, at the present time. With earnest and affectionate solicitude we inquire, whether there be not much that calls for deep humiliation, and immediate correction? Have not the facilities of intercourse by omnibus, by railway, and by steam navigation, insensibly produced a revolution in our views of local distances, of which ministers and congregations have availed themselves, to spread over a wider locality, and to combine more convenience and luxury, with their performance of the duties of the sanctuary? Ministers and students not unfrequently travel a considerable distance by these means, to the places where their public instructions are awaited. On certain parts of the Sabbath, the greater number in hired vehicles are on their way to a place of worship. At the doors of some of our sanctuaries, a whole train of private and hired carriages is regularly assembled, to convey a certain portion of the worshippers to various parts of the suburban districts. This state of things is considerably on the increase, and is likely to be more so. The scrupulosity of a few may prove invincible, but in the majority of instances the force of custom and example prevails.

In whatever way we view the encouragement thus given by Christians to Sunday travelling, it is replete with the most injurious consequences. It sanctions a particular practice, at the very time that it assumes its most formidable and threatening aspect in the world. It is most indulged by Christians when it most needs to be repressed. When the temptation is strongest, it is least opposed. At the very time that religion would be most honoured by self-denial, it is most dishonoured by compliance. It deprives us, in fact, of almost the only opportunity which remains, of publicly distinguishing the true disciples of the Redeemer from the false. The evils which arise from Sunday travelling are precisely those which the moral law of the Sabbath condemns, and into which it reminds us, without continual remembrance, we are in danger of falling. The master of the household, the son and daughter, the man-servant and maid-servant, the cattle and the stranger, are all secularized by the practice. The master requires it for his indulgence, if not for the gratification of his pride. The son and daughter, trained up in the belief that there is no evil in Sunday travelling in itself, will easily be induced to look favourably upon its employment for recreation and matters of indifference. Upon the man-servant a serious demand is made, not merely upon his Sabbath hours, but upon the spiritual frame of his mind throughout the whole day. The most useful of animals are deprived by man of the freedom from servitude

given them by their Creator. And strangers who are willing to desecrate the Sabbath for the sake of gain, are encouraged and aided in their design. What should we think of those who should transgress to the same extent any other part of the decalogue?

The correction of these evils would require, of course, much self-denial, and lead to many changes in the Christian community. Ministers would not enter into engagements which necessarily required them to give the sanction of their example, to one of the chief instruments employed by Satan at the present day for the destruction of souls. Christians would so adjust their places of residence to the peculiarity of their religious views, as to avoid the perpetual desecration of the Sabbath. The rich and poor would assemble alike to the worship of Him who is the Maker of them all. Many a weak interest would be strengthened, and many a faithful minister's heart would be encouraged, by the attendance of families, whose equipages frown upon them as they pass to more fashionable places of resort. Some few instances might occur, through infirmity and peculiarity of situation, in which assistance was requisite; but this should be so evident as to be apparent to all, and even then, be not unaccompanied with regret. The greater the sacrifice which we make for the purpose of keeping holy the Sabbath-day, the holier and the happier will the Sabbath prove to our souls. "If thou turn away thy foot from the Sabbath."—If thou restrain thy foot on the Sabbath. As the Jews principally travelled on foot, the force of this expression will be easily understood. If thou restrain thy foot on the Sabbath, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

These observations are not made to prescribe to enlightened consciences, but to invite inquiry. If there be those who feel that the purity and honour of religion are compromised by the participation in the growing evil of Sunday travelling by the most prominent and influential of its professors, their scruples are entitled to consideration. If it be in perfect harmony with their profession, let it be freed from the gathering cloud of suspicion that hangs over it. If it be a reproach upon pure and undefiled religion, and an obstacle to its advancement, let it at all hazards be abandoned. If done in the name of Jesus, it will be accompanied with the happiest results. If it be a trial of faith, it will be found unto praise, and honour, and glory, at the appearing of Jesus Christ. Because these trials are of a milder nature than formerly, they are not less to be regarded. The same principle that led martyrs to give their bodies to be burned, rather than break a law of Christ, should influence us in this case. "Happy is he that condemneth not himself in that thing which he alloweth."

REMARKS ON THE PRIMATE'S LETTER TO THEIR
"HOLINESSES" OF SYRIA.

ALLOW me to obtain in your pages a place for one of the most curious ecclesiastical documents of modern times, a letter from the Archbishop of Canterbury to the Bishops of Syria, and also to offer a few remarks upon those parts of this unique epistle which I have marked in italics.

"To the Right Reverend our brothers in Christ, the prelates and bishops of the ancient and apostolic churches in Syria, and the countries adjacent, greeting in the Lord:—

"We, William, by Divine Providence, Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Rev. Michael Solomon Alexander, Doctor in Divinity, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland, according to the ordinances of our holy and apostolic Church, and, having obtained the consent of our sovereign Lady the Queen, have sent out to Jerusalem, with authority to exercise spiritual jurisdiction over the Clergy and Congregations of our Church, which are now, or which hereafter may be, established in the countries above mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you, that we have charged the said Bishop, our brother, not *to intermeddle, in any way, with the jurisdiction of the Prelates, or other Ecclesiastical Dignitaries bearing rule in the Churches of the East, but to show them due reverence and honour; and to be ready, on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy, and kindness.* We have good reason to believe that our brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you, in the name of our Lord Jesus Christ, to receive him as a brother, and to assist him, as opportunity may offer, with your good offices.

"We trust that your *Holinesses* will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.

"In this hope, and with sentiments of the highest respect for your *Holinesses*, we have affixed our archiepiscopal seal to this letter, written with our own hand, at our Palace of Lambeth, on the twenty-third day of November, in the year of our Lord one thousand eight hundred and forty-one."

It appears to me extraordinary, that the primate and prelates of the English church should thus fraternize, with communions that are pronounced by its nineteenth article to be in error both of doctrine and practice. "As the Church of JERUSALEM, ALEXANDRIA, and ANTIOCH have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

I know it can be said, as Bishop Burnett expresses it, "that a church may be a true church, though she has a large alloy of errors and corruptions mixed in her constitution and decisions," and therefore that,

if no *sanction* be given to her errors of living, manner of ceremonies, and matters of faith, we may own her as part of the catholic church at large."

In my judgment, however, the preceding letter from Lambeth does, sanction, though it may be inadvertently, the grossest imposture that is now practised throughout Christendom: I refer to the pretended miracle of causing fire to descend from heaven into the holy sepulchre, on Easter eve. The Rev. William Jowett visited Syria and the Holy Land in 1823-24, in furtherance of the objects of the Church Missionary Society. When at Jerusalem, he visited the Greek convent, and had an interview with Daniel, the bishop of Nazareth, to whom, conjointly with the bishop of Petra, was committed the charge of the patriarchate of Jerusalem. "Daniel," says Mr. Jowett, "takes his episcopal title from Nazareth: his colleague is styled '*Ἅγιος Πέτρος*', the saint of Petra, or the holy [bishop] of Petra. . . . The title 'holy' is very commonly given in this manner to the bishops; although, strictly, they do not allow the title 'saint' to any except those who work miracles. This bishop is the one who, annually, at Easter, performs the reputed miracle of the holy fire; concerning which it is difficult to reflect without mingled emotions of horror and indignation."*

This "great marvel" has been described by almost all the travellers who have been in the ancient capital at the festival of Easter. George Sandys and Henry Maundrell, and, more recently, Joseph Wolff and James Connor, have referred to it; but as Maundrell's account is the most full, I beg to transcribe it for the use of your readers.

"*Saturday, April 3.*—We went about mid-day to see the function of the *holy fire*. This is a ceremony kept up by the Greeks and Armenians, upon a persuasion, that every Easter eve there is a miraculous flame descends from heaven into the holy sepulchre, and kindles all the lamps and candles there, as the sacrifice was burnt at the prayers of *Elijah*, 1 Kings xviii.

"Coming to the church of the holy sepulchre, we found it crowded with a numerous and distracted mob, making a hideous clamour, very unfit for that sacred place, and better becoming Bacchanals than Christians. Getting with some struggle through this crowd, we went up into the gallery, on that side of the church next the Latin convent, whence we could discern all that passed in this religious frenzy.

"They began their disorders by running round the holy sepulchre with all their might and swiftness, crying out as they went, *huia*, which signifies *this is he*, or *this is it*; an expression by which they assert the verity of the Christian religion. After they had, by these vertiginous circulations and clamours, turned their heads, and inflamed their madness, they began to act the most antic tricks and postures, in a thousand shapes of distraction. Sometimes they dragged one another along the floor, all round the sepulchre; sometimes they set one man upright on another's shoulders, and in this posture marched round; sometimes they took men with their heads upward, and hurried them about in such an undecent manner, as to expose their nudities; sometimes they tumbled round the sepulchre, after the manner of tumblers on

* Jowett's Christian Researches in Syria and the Holy Land, p. 216.

the stage. In a word, nothing can be imagined more rude or extravagant, than what was acted upon this occasion.

"In this tumultuous frantic humour, they continued from twelve till four of the clock the reason of which delay was, because of a suit that was then in debate before the Cadi, betwixt the Greeks and Armenians; the former endeavouring to exclude the latter from having any share in this miracle. Both parties having expended (as I was informed) five thousand dollars between them, in this foolish controversy, the Cadi at last gave sentence; that they should enter the holy sepulchre together, as had been usual at former times. Sentence being thus given, at four of the clock both nations went on with their ceremony. The Greeks first set out, in a procession round the holy sepulchre, and immediately at their heels followed the Armenians. In this order they compassed the holy sepulchre thrice, having produced all their gallantry of standards, streamers, crucifixes, and embroidered habits upon this occasion.

"Toward the end of this procession, there was a pigeon came fluttering into the cupolo over the sepulchre; at sight of which, there was a greater shout and clamour than before. This bird, the Latins told us, was purposely let fly by the Greeks, to deceive the people into an opinion that it was a visible descent of the Holy Ghost.

"The procession being over, the suffragan of the Greek patriarch (he being himself at *Constantinople*,) and the principal Armenian bishop, approached to the door of the sepulchre, and cutting the string with which it is fastened and sealed, entered in, shutting the door after them; all the candles and lamps within having been before extinguished, in the presence of the Turks and other witnesses. The exclamations were doubled, as the miracle drew nearer to its accomplishment; and the people pressed with such vehemence towards the door of the sepulchre, that it was not in the power of the Turks, set to guard it, with the severest drubs, to keep them off. The cause of their pressing in this manner, is the great desire they have to light their candles at the holy flame, as soon as it is first brought out of the sepulchre; it being esteemed the most sacred and pure, as coming immediately from heaven.

"The two miracle-mongers had not been above a minute in the holy sepulchre, when the glimmering of the holy fire was seen, or imagined to appear, through some chinks of the door; and certainly bedlam itself never saw such an unruly transport, as was produced in the mob at this sight.

"Immediately after, out came the two priests with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour; every one striving to obtain a part of the first and purest flame. The Turks in the mean time, with huge clubs, laid them on without mercy; but all this could not repel them, the excess of their transport making them insensible of pain. Those that got the fire, applied it immediately to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame; but I plainly saw, none of them could endure this experiment long enough to make good that pretension.

"So many hands being employed, you may be sure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place, seemed instantly to be in a flame; and with this illumination the ceremony ended.

"It must be owned, that those two within the sepulchre, performed their part with great quickness and dexterity; but the behaviour of the rabble without, very much discredited the miracle. The Latins take a great deal of pains to expose this ceremony, as a most shameful imposture, and a scandal to the Christian religion; perhaps out of envy, that others should be masters of so gainful a business. But the Greeks and Armenians pin their faith upon it, and make their pilgrimages chiefly upon this motive: and 'tis the deplorable unhappiness of their priests, that having acted the cheat so long already, they are forced now to stand to it, for fear of endangering the apostacy of their people.

"Going out of the church, after the rout was over, we saw several people gathered about the stone of unction, who, having got a good store of candles, lighted with the holy fire, were employed in daubing pieces of linen with the wicks of them, and the melting wax; which pieces of linen were designed for winding sheets; and 'tis the opinion of these poor people, that if they can but have the happiness to be buried in a shroud smutted with this celestial fire, it will certainly secure them from the flames of hell."*

That this farce continues to be the occasion of soul-deluding superstition, is evident from the statement of the Rev. James Connor, an agent of the Church Missionary Society, who was at Jerusalem, in 1819-20. He says, "They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with fire from heaven, is almost unbounded; they suppose, for instance, that if, overtaken by a storm at sea, they throw one of their candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that if they are buried at the funeral of the individual, they will *most assuredly save his soul from future punishment*. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem."†

Now it is to the prelates who practise this spiritual jugglery, this most destructive superstition, and, as we have seen, are called "Holy" for it, that Archbishop Howley, has sent his loving epistle, and that poor Dr. Alexander "in conscience bound to follow the instructions" of his ecclesiastical superior, is to pay "due reverence and honour."

Dr. Robinson informs us, that this Patriarchate of Jerusalem, is, if I may so speak, in commission, its administration being committed to the hands of the Bishops of Nazareth, Petra, and Lydda, who are assisted by those of Gaza, Nābulus, es Salt (i. e. Philadelphia) and Sebaste. All these bishops live permanently at Jerusalem, in the great convent near the church of the Sepulchre.‡ Entrusted with such a letter of introduction, it may be reasonably supposed that Bishop Alexander will go accompanied by his suite in becoming state, to the Great Convent to wait upon "their *Holinesses*" to confirm the assurances of the Archbishop that "on all occasions and by all the means in his power, he will promote a mutual interchange of *respect, courtesy and kindness*." And all this near the church of the Sepulchre! The scene of bacchanalian revels and pious frauds permitted and practised by these sacerdotal tricksters, from year to year, in the name of the holy one and the just!

* Maundrell's Journey from Aleppo to Jerusalem after Easter, 1697. Oxford Edition. 8vo. 94—97.

† Christian Researches in the Mediterranean, p. 437.

‡ Robinson's Biblical Researches in Palestine, &c., vol. ii. p. 90.

All Jerusalem will witness the visit. The Latins will exult to see the representative of the vaunted bulwark of Protestantism in Europe, thus humbled in Asia, whilst the Jews will come to a hasty but very natural conclusion, that Protestant episcopalians who can thus "show due reverence and honour, respect and affection" to these deceivers, are but little better than they. Let it not be said that opportunities will occur, of which the Anglo-Jewish prelate will doubtless avail himself, to reprove these superstitions, for here it is under the venerable hand of William Cantuar, and under his archiepiscopal seal, "that we have *charged* the said bishop, our brother, *not to intermeddle in any way with the bishops, &c.*" So that though the nineteenth article says, that "the church at Jerusalem, &c. has erred not only in their living, and manner of ceremonies, but also in matters of faith," yet as such things belong to "the jurisdiction of the Prelates or other Ecclesiastical Dignitaries, bearing rule in the churches of the east," Bishop Alexander must hold his peace.

When Paul when to Jerusalem, "he gave place by subjection, no, not for an hour" to those "false brethren" who "seemed to be somewhat," but remembering that "God accepted no man's person," he was valiant for truth, and plainly reprov'd them for their false doctrine and idle ceremonies.* But whatever zeal for the truth may burn in Dr. Alexander's bosom, it must be pent up like fire in his bones, for he is "tied and bound by the chains of his"—Primate!

And what is the melancholy secret of all this subserviency? Unquestionably it is the figment of episcopal succession, and of a divine power regularly transmitted from the apostles to the prelates of the present age. This is the unscriptural assumption that "makes darkness, light, and light, darkness; bitter things, sweet, and sweet things, bitter." The most thorough paced advocates of this usurpation in the church of Christ, are entrenched at Lambeth, and the amiable and hoary primate is in the hands of —But I must forbear. Yet I cannot but remark, what a change must have come over the spirit and the councils of the Church Missionary Society, since the days when Messrs. Jowett and Connor were its agents in Palestine. Then Mr. Jowett could not reflect upon the practices of their "Holinesses" "without mingled emotions of horror and indignation;" then Mr. Connor felt that they were deluding the souls of men! But now, this Society votes its thousands for the support of one who is "not to intermeddle in any way with those impostures" and so they wrap it up! May the providence and grace of God deliver our beloved brethren in Christ who are members of the Church of England from the baneful effects of these opinions. "May they have no fellowship with those unfruitful works of darkness, but rather reprove them."

PHILO-ISRAEL.

* Gal. ii. 1—10.

ADDITIONAL NOTES ON DR. J. A. W. NEANDER.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—You have conferred a valuable favour upon your readers, by presenting them with the “Notes on the Life and Writings of Dr. J. A. W. Neander,” in the “Congregational Magazine” for this month. Permit the contribution of one or two remarks.

I have reason to believe that there never was any intention that the distinguished divine, a man of the most remarkably plain and simple appearance, upon whom you have written, should accompany his sovereign on the recent occasion. It would have been a truly odd accompaniment! The person to whom the rumour referred (I have been informed) was *Dr. Daniel Amadeus Neander*, no relation of the former, and whose state engagements in life, have been, and are, very different. Neander is his proper family name: to the professor, it is the assumed name, given, according to usage, upon his publicly renouncing Judaism and embracing Christianity. D. A. Neander is thirteen years older than the other, and is a native of Saxony. In his early course of life, and for many years, he had to struggle against great discouragements. He studied at Leipzig, under the elder Tittman, the younger Rosenmüller, and other eminent men. He spent many years of laborious diligence in a country pastorate, and a load of collateral and half-secular duties which the constitution of the Prussian state church imposed upon him. In 1823, the late king called him to Berlin, and made him a member of that department of Government, which has under its direction the affairs of *religion, education, and medicine*. Such exemplary care did his late majesty take of the *bodies and souls* of his subjects. I believe him to have been a sincerely patriotic and upright man, never sparing of his labour; his character pure and virtuous; his intentions most excellent, and having a warm zeal for God and evangelical truth: but his zeal was, in some important respects, not quite according to knowledge. Trained up from childhood in the strictest habits of military discipline, and believing himself to be, by Divine right, the *spiritual*, as well as the temporal *father* of his people, he had but a slight perception of the incongruity of attempting to regulate faith and worship, as he did the evolutions of a regiment. This was the great error of Frederick William the Third. In 1829 his majesty made D. A. Neander the superintendent-general of the province of Brandenburg. About the same time the king conferred upon him, and five or six more of the superintendents, the title of *bishop*. This was soon followed by additions to his duties, in granting licenses for books, and not a few other civil affairs belonging to the council of state, of which he was made a member in 1831. His office is no sinecure; but severe and unremitting are his labours. He has also a parish church, St. Peter's, in which he preaches. Before his duties became so numerous and heavy, he published, in 1826, two volumes of sermons.

Had this gentleman accompanied his sovereign to London and Windsor, some curious contrasts might have been exhibited between the *very unbishop-like* bishop, the hard-working superintendent, and their magnificent graces and lordships of the Anglican church. Serious apprehensions are entertained by the continental Protestants, that the recent proceedings of his Prussian majesty forbode to them no good; and, in our country, some ambitious churchmen are dreaming of the Lutheran and reformed clergy coming to embrace their knees, and to beg the favour of being inserted into the apostolical succession. I think they will find themselves egregiously mistaken. It will require all the sagacity and prudence of the royal head to get comfortably out of the difficulties, which, perhaps inadvertently, he has raised around him.

Let me now return to the eminent Christian scholar to whom your Memoir refers: but only to add that his original Jewish family name was *Hirschel* (not *Herschel*, the name of the great philosophers); that he became a convert to the Gospel when he was about sixteen years of age; and that the kind-hearted bookseller, whose penetrating judgment discerned the latent excellencies of the poor Jewish youth, and ever after was his steady and liberal friend, was Mr. Perthes. A pleasing monument of mutual affection is, that Neander's numerous and highly valued works are published, not primarily at Berlin, but by his old patron, at Hamburg.

Feb. 17, 1842.

S.

P.S. Allow me to add two or three things, which may not be uninteresting to English readers.

The political administration of the Prussian monarchy is divided into seven chief departments.

I. That above-mentioned (*Ministerium der Geistlichen, Unterrichts, und Medicinal Angelegenheiten*), the Ministry of Spiritual Affairs, Education, and Medicine. It is subdivided into the three Boards thus indicated.

II. The Ministry of the Interior.

III. That of the Royal Household.

IV. That of Foreign Affairs.

V. That of War.

VI. That of Administration of Justice.

VII. That of Finance.

The late king was personally (it is generally believed, though the fact was long kept in modest reserve,) the author, or rather compiler, of the new Liturgy, published in 1829; first recommended by royal edict, then gradually enforced. Of this, a particular account, with numerous extracts, is in the Congregational Magazine, Series, Vol. xix, pp. 559—565.

In page 73 of the last number, for *Johannium*, read *Johanneum*, in pronunciation, accenting the last syllable but one.

A PLEA FOR THE AUTHORIZED VERSION.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—Will you kindly oblige me with room for a few remarks on an article in the last number of your periodical, "The Importance of a Knowledge of Hebrew to the Interpreter of Scripture?" In all the observations which it contains on the obligation of every minister of the Gospel to acquaint himself with the noble language in question, whether he would have the clearest conceptions of Divine truth, or feel confidence in his own interpretations, or do justice to those who attend his instructions, or refute with an enlightened criticism those errors which some pretenders to learning would build on the original Scriptures, I fully concur. And the aptness and beauty of the illustrations by which those observations are enforced, I as warmly admire: they bear the impress of the writer's own elegant and accomplished mind. Would that every interpreter of Scripture were as richly and variously furnished! But, towards the close of the article there are some reflections on the defects of our present English version of the Scriptures, and the serious consequences supposed to have issued from them, which I conceive to have little or no foundation in truth, and to be of very injurious tendency.

After a just eulogy on the authorized version, to the authors of which, notwithstanding all its admitted imperfections, we owe no common debt of gratitude, and whose performance I cannot but regard as a noble monument of learning and fidelity, the writer proceeds—"Yet it is often lamentably deficient in clearness, connectedness, and harmony. It often involves the original in such hopeless mystery, that to untie the Gordian knot would be a simpler task than to extract a meaning from the strange combination of words put forth as a translation. It has left the sense so vaguely, or indefinitely, expressed, as to give birth to endless disputes, and to lead the weak-minded and fanciful to build up opinions and theories, which, when brought to the test of the Hebrew or Greek, have been found 'baseless as the fabric of a vision.'" I read this with more than surprise, and am utterly unable to conceive what are the mistakes referred to, which could justify language so severely condemnatory as this. And then allusion is made to certain "crude and monstrous notions of impostors and false teachers," to "foul and pestilent things," which have sprung up within the Christian church, and which owe their existence, or their being kept in existence, to ignorance of the original tongues of Scripture. One is constrained to ask, what historical fact, what part of prophecy, what doctrine or precept, contained in the original Scriptures, has been so unhappily rendered or distorted in the common

English version, as to prevent any person of competent understanding from acquiring a just, comprehensive, and harmonious view, of the whole truth which God has been pleased to reveal for the saving instruction of man? That much false doctrine is abroad, is admitted; but neither, I conceive, are the imperfections of our translation at all chargeable with it, nor is it ignorance of the original tongues of Scripture in the defenders of the truth which has prevented its extinction. The grand preservative from error on religious subjects, in those favoured with Divine revelation, is sobriety of mind and a just sense of our responsibility to God for the opinions which we adopt; and where these are wanting, no accuracy and depth of Greek and Hebrew lore, will guard its possessor from false and extravagant sentiments. If the fancy be wild and ungovernable, the judgment weak, or the passions headstrong, and these do not yield to such correctives as the common English Bible supplies, I should have very little hope of their being checked and overruled by an immediate access to the original pages of inspiration.

But while I think the language now animadverted upon, unwarranted by the truth of the case, it is also of injurious tendency; though I am persuaded that nothing could have been further from the intention of the writer. It must tend to shake the confidence of the unlearned in the common translation, and, in that proportion, lead them to think their present Bibles of little use. Were the evil complained of as great as represented, there is no remedy for it but either to imbue the minds of our entire population with a critical knowledge of the sacred tongues, or a more exact and faithful translation of the Scriptures. The former is hopeless; and the latter, though a desideratum, and one which I would thankfully hail, is, I fear, so distant, that we should carefully abstain from so speaking of the existing one as would unduly lower it in the estimation of the multitude. But when, as I conceive, the evil has been magnified, the obligation is still stronger to maintain the present version in the veneration of the unlearned. They have not, indeed, the high privilege of listening to prophets and apostles in the tongues employed by them, but they have, in the present translation, with all its imperfections, an utterance of the truth so clear, distinct, and faithful, that they cannot too highly prize, nor too diligently study it.

These friendly strictures on the concluding portion of an article, which, with this exception, has commanded so much of my admiration, and which, I trust, will be pondered by all whom it concerns, I humbly venture, Mr. Editor, to submit to your readers, assured that from none will they obtain a more impartial and candid consideration, than from the highly gifted and generous brother who has given occasion to them.

Morpeth.

F.

ON THE DIVINE LAW RESPECTING MARRIAGE.

MR. EDITOR,—The remarks of “Civis” in your last number, on marriage within certain degrees of affinity, will not, I apprehend, be deemed conclusive by the generality of the readers of your periodical. His statement, that such marriages are authorized by the *civil law*, may, indeed, be correct; but the proof supplied as to the sense of the *Divine law* on the subject, will probably be considered as very defective, or, at least, as insufficient to determine the path of duty in such cases. I hope that some of your valued correspondents will again take up the subject, that by further discussion, the law of God may be ascertained, and that our pastors and churches may not be left to painful uncertainty and conflicting opinions, but be supplied with such evidence as shall enable them to decide what is the course of duty in this matter.

I beg to submit to the consideration of your intelligent readers the following questions, in the hope that they may at least call forth satisfactory explanations from some who are able and willing to carry on a discussion which is becoming of practical importance to our churches.

1. Are there *any* prohibitions of marriage within certain degrees of affinity?

2. If so, are they contained in the 18th and 20th chapters of Leviticus, or in some other part of Holy Scripture?

3. Were not the prohibitions in the 18th of Leviticus given because the alliances referred to would be *unnatural* rather than *adulterous*, and so against marriage as well as adultery; but if against adultery only, why was it not prohibited with *all parties*?

4. Was not the command to marry in Deut. xxv. 5, an exception, and not the rule, in a singular case, and for a special purpose? See the annotations of the Assembly of Divines, and the Rev. Thomas Scott's Commentary on Gen. xxxviii. 8, and Deut. xxv. 5.

5. Does not this command for a singular case, when the widow had no child, and for a special purpose, to secure an inheritance or a complete genealogy, imply that the general law or practice was otherwise?

Feb. 10, 1842.

PHILALETHES H.

REVIEWS.

The English Hexapla: exhibiting the Six Important English Translations of the New Testament Scriptures—Wiclif, 1380; Tyndale, 1534; Cranmer, 1539; Genevan, 1557; Anglo-Rhemish, 1582; Authorized, 1611. The Original Greek Text after Scholz, with the various readings of the Textus Receptus and the principal Constantinopolitan and Alexandrine Manuscripts, and a complete Collation of Scholz's Text with Griesbach's Edition of 1805: preceded by an Historical Account of the English Translations. 4to, London. Samuel Bagster & Sons.

THIS handsome quarto is the expression of a happy thought. The work is all golden. No minister of the word should be without it. There is a raciness about the older English versions that must be highly relished by a man of taste, and a suggestiveness in the different renderings of the same passage, extremely helpful to the public teacher. Moreover, as nothing improves the judgment more than its frequent exercise in questions of minute and delicate criticism, wherein are distinguished "*fas atque nefas exiguo fine*," so we believe that the frequent comparison of the six translations, carefully bearing in mind the sources whence they are drawn, will have a tendency to confer upon the student this prime virtue of an expositor. We may confidently predict its general adoption as the study companion of the Christian minister.

Having said thus much for this beautiful volume, no more than its extraordinary merit demands, we pass on at once to notice at some length the Greek text of Scholz, which adorns with its noble type the top of every page. Dr. J. Martin Augustus Scholz, a professor in the University of Bonn, devoted twelve years of incessant labour to the preparation of this edition, and undertook, between the years 1818 and 1821, biblico-critical tours in France, Switzerland, Italy, Palestine, and the Archipelago. In these journeys, he collated in whole, or in part, all the manuscripts of the New Testament which are to be found in the libraries of Paris, Vienna, Munich, Berlin, Treves, London, Geneva, Turin, Florence, Venice, Parma, Rome, and Naples, together with those deposited in the Greek monasteries at Jerusalem, St. Saba, and the Isle of Patmos. In the formation of his text, he has not only reaped the advantages of his own admirable industry and extensive research, but has also enjoyed the benefits resulting from the critical editions of his predecessors, whose judgments upon disputed texts, and whose systems of arrangement and canons of criticism have greatly assisted him in his indefatigable labours.

It appears from Dr. Scholz's prolegomena, that he has applied to the settlement of his text, six hundred and six more codices of parts of the New Testament than had been employed before, the consequence of which is, a considerable body of annotation, to exhibit authorities, and considerable variations, both from the received Greek text, and that of Griesbach.

This is the last edition which has been published, accompanied by an extensive critical apparatus, and if not the brightest, is one of the brightest stars in the luminous track of sacred criticism. To enumerate all the predecessors of the editor would be tedious, while to name those who have distinguished themselves in this department would be superfluous, as they already fill the field of every eye, and are "the observed of all." Let a brief notice of one or two suffice.

Dr. John Mill was the first who published a Greek New Testament, 1705, containing a large number of various readings. It is said they amounted to thirty thousand. By these, together with his valuable prolegomena, he made an extraordinary advance upon the jejuneness of previous criticism. And while his folio called forth the sickly apprehensions of those who knew not the *τα διαφέροντα*, it was hailed as an invaluable boon by all who were perspicacious enough to know the importance of these studies. Mill's work was the occupation of thirty years—the labour of his life, for he died fourteen days after the publication of his volume. His task was prosecuted amid advantages which no previous editor had enjoyed—literary leisure, competence, and the papers and patronage of a man who had the sagacity to select him for the office, and the honesty to abide his friend, amid the odium such pursuits occasioned among the feeble-minded and weakly scrupulous. For the honour of his creed and order, let us record the name of Bishop Fell, himself an editor of a critical edition of the New Testament, of respectable pretensions in its day.

Thirty years afterwards, appeared the edition of John Albert Bengel, in the remarks accompanying which, appears a foreshadowing of the system of families now generally adopted in the classifying of manuscripts. This work was a positive contribution to the science of sacred criticism, tending to digest, canonize, and arrange its principles and modes, but added nothing to our manuscript stores, as the editor only dealt with readings already in print.

Not allowing ourselves to be retarded by the venerable abbot of Alpirspach, we pass on some twenty years, and alight upon the colossal folios of Wetstein, in which we are at a loss to decide whether of the two we should admire the more, the unequalled compilation itself, or that it should be the unaided achievement of one man. Beyond even the fertile folios of the prolific Bayle, who "died ere middle age," it proves what a strong purpose, aided by indefatigable industry, may effect. His ponderous and now costly tomes are the storehouse both

of commentary and criticism, whence succeeding editors have drawn their best materials. We say this, fully aware that he has hazarded rash opinions with regard to a class of manuscripts which all the evidence gathered since his day has but tended to exalt, and, by consequence, justly suspicious of some of the readings he has chosen to prefer.

Next, in the order of time, and undoubtedly superior in the order of qualification, appears the great Coryphæus of modern criticism, John James Griesbach. We speak without hesitation of the primacy of Griesbach in his own province, although we would not breathe a word to disparage the infinite merit of Wetstein. While we concede the superiority to the former, it is *only in his province*, in the simplicity of his purpose, which confined his efforts to the text of the New Testament, in the lucidness of his method, and the beauty of his classification. It is no mean praise that he had clearness of vision enough to accurately define his proper beat, and strength of mind enough to confine himself within his apportioned limits.

We pass over Matthæi altogether, inasmuch as his compilation is rather an exhibition of the readings of a certain class of manuscripts, than an endeavour to fix, upon the broad basis of all existing appliances and means, the genuine text of the New Testament, and come down at once to the editor of the text under review. The first volume of Dr. Scholz's Greek Testament appeared in the year 1830, and the second in the year 1836. It is the result of the occupation of twenty years. It was looked for with no little anxiety and expectation by the learned world, and in many respects has not disappointed that anxious expectation. That it has not fulfilled all the hopes entertained respecting it, is but to confess that it shares the imperfection attending all things human. In stating his decided preference for the readings of the Constantinopolitan school, he discloses the source of many of the blemishes in his text; but some defy solution, even with this clue. We are unwilling to believe that a desire to differ from his great master, from whom he has so slavishly printed as to retain his typographical errors, carefully corrected in Bagster's reprint, has prompted the adoption of certain readings in his text, which present themselves without such credentials as would justify their appearance. But we are constrained to surmise it. It is, in fact, the misfortune of all those who follow a master in the walk in which he excelled, that they must deviate in some degree from his course, if they would secure a claim to originality. Rather, however, will a wise man pursue a beaten path for ever, than compliment his invention at the expense of his judgment. Yet such appears to be the unhappy failing of many authors, that, rather than tread in the steps of their predecessors which have conducted to fame, they would diverge from the track, even at the risk of losing their way. They would show themselves independent—they

only prove themselves eccentric. Now, far be it from us to apply all this, in all its harshness, to the laborious editor of whom we speak; but the principle may have been unconsciously at work, and been throwing dust in his eyes, to the prejudice of his labours.

We will not quarrel with his adoption of the Constantinopolitan family as the guides of his way, although we own ourselves far from being convinced, by the reasons with which he justifies his choice. We can concede that a cursive manuscript may be really more valuable than an uncial, if it be a transcript of an uncial, older than the one against which it is pitted; but we would suggest the possibility of the uncial itself being a still older transcript of another uncial, which may boast a more hoary antiquity than either. So long, therefore, as this is not only possible but probable, we do not see how the professor can make good his ground of eight or ten centuries, against that of twelve or fifteen, the dates he himself assigns to the Constantinopolitan and Alexandrine recensions respectively (See pages 15, 38—54.) The general unity, too, that may mark the Byzantine manuscripts, so far from being conclusive to our mind of their value, tends the other way, and the consent of the Western, often conflicting among themselves, in any particular reading, is tenfold more convincing from the fact of their frequent disagreement.

One of the merits frequently asserted for the Greek text of Dr. Scholz is, that it supports the *Textus Receptus* against the emendations of Dr. Griesbach. Let us see with what justice this allegation is made. The number of places in which these two critical editors, Griesbach and Scholz, differ from each other, is 437. In 195 cases out of this number, Scholz follows the *Receptus* contrary to Griesbach; but in 201, Griesbach follows the *Receptus* in opposition to Scholz. Thus, in a word, have we disposed of a popular argument in favour of Scholz; and proved that Griesbach has shown even greater deference to the received text, than the more recent editor. But we do injustice to both editors in putting it thus; it had been more correct to say that the authorities which they severally followed, corresponded in so many cases with the *Receptus*.

One hundred readings of Scholz are those which Griesbach marked thus ~ "a reading not to be despised, and worthy of further examination, but which seems inferior to the reading in his text."

Sixty-four readings of Scholz are those which Griesbach has marked thus ~ "a reading almost or quite equal, or perhaps to be preferred, reading which he retains or inserts in his text."

Eight readings of Scholz are those which Griesbach has marked thus + "a less probable omission."

Eighteen readings of Scholz are those which Griesbach has marked thus = "a probable omission."

So that of 437 different readings, 188 are the suggestions, more or

less confident, of Griesbach himself, although his distrust of the evidence supplied him, forbade his altering his text. Scholz has the merit, at least, of making up his mind in 188 instances in which his gifted predecessor hesitated—a merit of which persons will pass a different judgment, according to the school of criticism to which they belong—and the different habit of their mind. In 249 cases, Scholz has directly opposed the conclusions of Griesbach. While, then, in the previous cases we might allow a small *quantum* of additional evidence to turn the scale in favour of Scholz's emendations, we should here require, where Griesbach hung out no lights to mark a doubtful spot, a weight of testimony sufficient to counterbalance decided convictions the other way, and further bring us over to Scholz's side.

The occasion, and, indeed, the vehicle of these observations, will not permit us to attempt a distinct and detailed examination of them. It is, however, due to ourselves to state, that for our own satisfaction we have examined more than fifty instances of the omission or insertion of words and sentences, and we found that in those, Scholz happens to agree with the Receptus in forty, while Griesbach agrees with it in ten. That in more than thirty cases the Latin Vulgate and Griesbach agree—a circumstance which occurs much more rarely with Scholz, and that in some instances it agrees with neither.

Also that in two-thirds or more of the number, Lachmann agrees with Griesbach, and where he differs with him, we generally preferred to follow Lachmann.

In most of the instances referred to—we do not hesitate to side with the professor of Halle rather than with him of Bonn, because, to speak candidly, we put more faith in his authorities. For, after all, we fairly own it, the question resolves itself into this: are we to supersede the readings of the Western by those of the Eastern school? It would be unfair to treat it as a trial of the comparative merits of the respective critics. It is properly one of the manuscripts they follow. The Constantinopolitan are more numerous, the preponderance of numbers being easily accounted for by the Greek language prevailing in that region, while the Latin became universal in the West; but the Roman are more ancient, and weight rather than bulk inclines the beam. The Eastern are more harmonious with each other—but we have not now to learn, that uniformity has been often bought at the expense of truth.

On the whole, then, we are prepared to render the homage of our admiration and our thanks to Dr. Scholz, for the ability and industry he has displayed in the compilation of his two quartos. Were he tenfold a tyro, where he has proved himself a master, his very occupation would go far to secure our esteem and regard. We love the sentiment of Hume, "such a superiority do the pursuits of literature possess above every other occupation, that even he who attains but a mediocrity in them, merits the pre-eminence, above those that excel the most in the common and vul-

gar professions." The study of arranging and fixing the Sacred Text, we put at the head of all literary employment. We had rather fail here than succeed elsewhere; and in this pre-eminent pursuit, we assign Scholz, a lofty but not the highest place. He who has shown himself *facile præcipuus* above preceding editors, has not yet been robbed of his well-won honours by any successor. But though this be our deliberate judgment, we cannot but think that Mr. Bagster has done right in adopting Dr. Scholz's text, and which it is just to add, appears in this beautiful volume free from typographical errata, by which the original edition is disfigured, and even obscured. It is not to be supposed, that the labours of criticism in this department of learning, are to remain where they were left forty years ago. On the pages of the Hexapla, if no where else, will remain recorded the progress which sacred philology had made among us, up to this period.

But we must not omit some notice of the English portions of this deeply-interesting volume. "An Historical Account of the English Versions of the Scriptures, in connexion with the progress of the Reformation: with Biographical Notices of Various Translators," occupy one hundred and sixty quarto pages, and is a highly curious and most instructive piece of Biblical history. It is divided into the following sections:—

"The Anglo-Saxon and English versions prior to the middle of the fourteenth century.—Some account of Wiclif to the time of his Translation of the Scriptures.—Some account of Wiclif's version.—The latter part of Wiclif's Life.—His Testimony.—The English version executed by Wiclif's followers.—Opposition to the circulation of the Scriptures, and other circumstances previous to the reign of Henry VIII.—Persecutions on account of the Word of God, 1519–21.—Introductory account of William Tyndale.—He Translates the New Testament.—The English New Testament circulated in print—its suppression attempted.—Persecutions for the New Testament.—Further efforts for the suppression of the Scriptures.—Tyndale's life in exile.—Attempts to allure him to England.—Tyndale revises his New Testament.—His imprisonment and martyrdom.—Cotemporary versions.—Myles Coverdale previous to his translating the Bible.—Proceedings in England relative to the Scriptures.—Coverdale's Translation.—Its reception in England.—'Mathew's Bible' published and circulated.—Preparations for the 'Great Bible.'—Coverdale translates the New Testament from the Latin.—The printing of Coverdale's Latin and English Testament at Paris.—The completion of the 'Great Bible.'—Measures taken for the circulation of the Scriptures.—Tavernor's Bible published.—Efforts of the opposers of the Reformation.—Execution of Cromwell and others.—Proceedings relative to the Scriptures.—A new version proposed.—The English Scriptures prohibited.—Reign of Edward VI.—Scriptures again circulated.—Occurrences connected with Coverdale and others.—The reign of Mary.—Restoration of Romanism.—Sufferings of the Reformers.—Particulars relating to Rogers and Coverdale.—Translation by the exiles at Geneva.—The New Testament published.—Accession of Elizabeth.—Return of exiles.—Geneva Bible published.—Close of Coverdale's life.—The 'Bishop's Bible' prepared and published.—The Anglo-Rhemish version.—King James's Translation."

It would be a great boon to our Bible-loving countrymen, to have a cheap edition of this interesting and admonitory history within their reach.

The plan of the Hexapla is simple.—Scholz's text, in large and beautiful Greek characters, occupies the upper part of the handsome quarto page, while the six English versions, printed in columns, three on each page, fill the lower portion of it. Wiclif's, 1380, is printed from a valuable manuscript in the library of the Duke of Sussex.—Tyndale's, 1534, from the unique copy in the library of the Baptist College, Bristol.—Cranmer's, 1539, from a very fine copy in the same institution.—The Geneva, 1557, from a copy of the first edition.—The Rhemish, 1582, from the first edition, and the Authorized, from a large black-letter copy, which differs, in many respects, from that now in use.

The attentive perusal of these parallel columns will not only greatly aid the reader, in learning "the mind of the Spirit," but will instruct him in the progress of his mother tongue—and in those curious changes which "church questions" and "royal authority" forced upon the latter versions.

We take advantage of this occasion to say, that we think an edition of the Greek New Testament, with an adequate critical apparatus such as existing materials could supply, still wanting to the world. That Lachmann, whose published text is in many points highly meritorious, may succeed in furnishing the *desideratum*, we are sanguine to hope and desire, but can scarcely induce ourselves to believe. To the conjoint labours of many, rather than to the isolated efforts of an individual, do we look for satisfaction in this field of literary toil.

To render such an edition satisfying, a plan somewhat like the following ought to be pursued :

I. In the first place, the text should take for its basis that of some particular manuscript, the most ancient and trustworthy which the editor or editors could select. By this means we should escape the vagueness of reference to an entire school of Manuscripts, than which nothing can be more tantalizing, for no individual has the means of referring to an entire school, and no two manuscripts of any school, even if he had, would be found to correspond in all respects. Wherever there should be a departure from the reading of the codex, *there* should the reasons be assigned in full. Another evil would thus be avoided ; the body of annotation would, we should hope, be considerably reduced, as variations from a single standard would alone have to be defended ; whereas by printing, as almost all editors have done, from printed texts, they have been obliged to annotate at every turn, in order to defend their almost countless variations from each other.

II. Secondly, we would have *all* the authorities on either side, for or against a disputed reading, candidly adduced. For then, and not till then, shall we have *data* upon which to form an opinion.

III. And in the last place we conceive that every note should contain a department allotted to the manuscripts both uncial and cursive, the versions, and the fathers which *do not contain the reading*, either from mutilation or other causes. For it not unusually happens, when we find two or three manuscripts adduced as authorities for a certain reading, and would naturally conclude that all not named are against it, that the greater number of those passed over in silence do not contain it at all, being imperfect in the place cited. It should never be forgotten that very few manuscripts of great value contain any thing more than portions of the New Testament, and that *not one* of the most ancient and comprehensive is complete *at first hand*.

But before we can be put in possession of such a printed Greek Testament as we long for, a great previous work must be done. There must be an accurate collation of all the manuscripts in existence, a thorough sifting of their several histories, an impartial adjudication of their respective claims, and a systematic attempt at their final classification. From the magnitude of this enterprise, it would be as futile to expect, as it were unfair to demand, that one person should undertake it. So far from being accomplished by one man, it may be that it could scarcely be done in one age. To be attempted in a manner worthy of the object, and likely to succeed, it ought to be tried upon an extensive scale, and all that learning, time, and money, could contribute to its perfection, should be liberally supplied. Would but the princes and kings of the earth, the hierarchs and primates of the church, unite in this "great emprise"—should the libraries and colleges, churches and monasteries, be bidden to pour forth their manuscript treasures into the lap of numerous approved, patient, and unprejudiced scholars, we might hope that the issue of high patronage and combined effort would be, the enrichment of our children with a more fixed and satisfying text than any which now exists. We have had in Europe, congresses and alliances for warlike and political purposes; if the world has cut its wisdom teeth, it is time we had them for objects literary and sacred. This would be *La belle alliance*, and *la Sainte* too. It would be but a waste of words, and an insult to the understanding of our readers, to argue the importance and desirableness of such a measure on the part of compacted Christendom. That so little has been done by public effort for the purification and preservation of our sacred books, is a reproach that rests upon the professors of no creed but our own. The Idolater and Mohammedan are more consistent than we in this regard, while the Son of Abraham has been exemplary.

In sooth, the history of the printed text of the Greek Testament, is in many views humbling and painful. Very little have the nobles of any land contributed to cheer the painstaking and pious student, in his solitary toil. Whatever patronage the aristocracy may have afforded to literature in its other departments, here they have been "weighed

in the balances and found wanting." We say this more in sorrow than in anger. We share not in the rabid hatred of family and property, too current in our times. We are no less willing to concede the rights, than to exact the duties of property. We desire that they who are in many respects so estimable, may, by a wise and holy application of their influence and wealth, establish fresh claims upon the esteem of the community. But we cannot forget that we write in the land which saw Castell die, blind and beggared, after seventeen years of thankless toil, upon his comprehensive Lexicon to the Scriptures in the Polyglott. We cannot close our eyes upon the picture of a Kuster, the laborious editor of the Foreign Edition of Mill, and of the Suidas, "sitting nearly double, and writing on a very low table, with three or four circles of books placed on the ground, which was the situation," says his friend Wasse, "we usually found him in," without grieving to think that six hundred pounds to purchase an annuity, a mere crumb from some rich man's table, an acquisition which might have spared his mind the pain of professing the Romish creed, to secure a paltry pension in France, could never with all his pains and frugality, be scraped together by that eminent scholar. Had his labour been better rewarded, he need not by such unintermitted application have contracted the distressing complaint which issued in death.

But if the history of Biblical scholars be painful, no less so is the fate of the sacred text itself. We cannot but echo the wail of Bentley, that "the New Testament had been under a hard fate since the invention of printing. After the Complutenses and Erasmus, who had but very ordinary manuscripts, it has become the property of booksellers." We grieve with him that the collation and publication of the Word of Life, should have been throughout, more of the speculation of the bibliopole, than the tribute of Christian princes to the infinite worth of Revelation; but at the same time we are rather grateful that the consequences are not more disastrous, than dismayed at the actual results. The *substantial* integrity of the first texts is established by the more extended research and mature criticism of modern days. Had Christian governments, however, by prompt and enlightened interferences, presented the world two or three centuries since, with a text as near completeness, as a full and careful collation of all the existing manuscripts could have made it, what a boon had it been to mankind! How much of the ground had been thus cut from under the infidel Sciolist, with whom for the last 150 years the fluctuating condition of the Greek Text, is a favourite point of attack, it is not for us to say; nor yet the salutary influence then, and ever thereafter, of such a public confession of the value of the Bible. Such a seemingly trifling circumstance might have made our existing world, quite another world in its social and moral character.

But it is not yet too late for some general movement to be resolved

upon. There are some thousand or more, manuscripts of the New Testament, dispersed in different parts of the world; and these it is certain, from the short duration of human life, and the limitedness of its powers in their best estate, will never be collated by private diligence, however exemplary, nor by private bounty, however disinterested. Besides, even though it could be done, it were neither generous nor just, that devoted students should sow for us a rich harvest of good, while they themselves reaped nothing, as poor Wetstein says, "besides weak eyes, and a disqualification for other pursuits." This would be too glaring an exemplification of the "*Sic vos non vobis*," for the sensitive equity of modern Christianity to tolerate. Unreasonable and unjust then to require this sacrifice of the scholar, it were both reasonable and right, that the governments of Christian nations should charge themselves with the prosecution of this business. Power never seems so graceful as when crowning the brows of learning, and bowing at the footstool of that revelation, from which itself derives its most emphatic sanction—"the powers that be, are ordained of God."

The perishable nature of the materials to be wrought upon, renders the necessity more urgent. Many manuscripts have been destroyed by fire and neglect since the first Greek Testament was printed, and some have been irrecoverably and unaccountably lost. That which happened to them may happen to others, and all must ultimately yield to the corroding tooth of time. It is a duty which we owe to posterity, to transmit to them the same materials for sacred criticism which we possess ourselves, by committing to the indelible keeping of print, the fleeting labours of the transcriber. To name but one or two objects which might worthily occupy the immediate attention of the public, the Vatican manuscript, which is, in a sense, "the mother of us all," has never yet been published. A fac-simile of this venerable codex is due to Christendom. The impoverished condition of the papal exchequer forbids the expenditure; but it might be accomplished, we conceive, by foreign aid, as there never has appeared any reluctance to open its time-worn folios to the student. When turning over in the Bibliothèque Royale, the fragmentary Codex Ephremi, over which Kuster pined, and Wetstein pored, we could not but grieve that its almost illegible text was in the same predicament. We are far from despising the collations of these codices in print, but we need adduce no reasons to prove that no published collation can be entirely relied on. To the scholar, nothing can be so satisfactory as an exact copy of the original, whereby he is enabled to collate for himself. Great Britain has the honour of having issued the most valuable publications of this kind which have yet appeared. In the year 1786, a fac-simile of the Alexandrine New Testament, edited by Dr. Woide, made its appearance by subscription, followed in 1816—1828 by the Old Testament, edited by Mr. Baber, at the expense of the British Parliament.

The Codex Bezae was published in 1793, by Dr. Kipling, at the expense of the University of Cambridge; and in 1801 a fac-simile of the Dublin Codex Rescriptus, edited by Dr. Barrett, at the expense of the University.

In the absence of *fac-similes*, the form we should prefer, but can scarcely hope for, we know of few projects for a Tetrapla, holding out the prospect of greater interest, utility, and success, than an *exact reprint* of the Texts of the Alexandrian, the Vatican, the Parisian, and the Cambridge Codices, supplying the *lacunæ* from manuscripts of critical value, as, for instance, the defective Gospel of Matthew of the Alexandrian, from the important Dublin Rescript of Dr. Barrett.

We fear, however, that for this, no less than for the English Hexapla; as for most of the contributions to sacred literature, we shall still be left to depend upon private enterprise, rather than public patronage. We would suggest it to Mr. Bagster as an object worthy his attention, and in harmony with the general character of his publications.

We should also like to see the clue which Bentley supposed he found in Jerome's expression, "*Ubi ipse verborum ordo mysterium est*," fairly followed out, that we might prove the truth or falsehood of the doctor's very confident conjecture. The Competensian editors would almost seem to have had something of this kind floating before their mind. That a remarkable conformity, both of readings and of the position of the words, between the Greek, and the oldest versions of the Latin tongue, exists, we have no doubt, an extensive collation would prove. The collections of so acute, although in profane literature so rash, a critic, as Dr. Bentley, must contain some valuable matter on this head, and would afford ready help to any one undertaking his relinquished task. Shall we look in vain to Trinity College, Cambridge, for these memorials of its pugnacious but learned master?

But we stay our pen. The patience of our readers would be exhausted, sooner than our catalogue of *Libri Desiderandi*. If any share with us in our regrets for what we want, we trust not a few, upon our hearty recommendation of Bagster's Hexapla, will indulge themselves in the pleasure which its pages, critically studied, must afford.

The Life, Times, and Missionary Enterprises of the Rev. John Campbell,
By Robert Philip, Author of the "*Life of Whitefield*," &c. London :
1841. John Snow, pp. 590.

THE remarkable missionary movements of the church during the last fifty years, have not only brought before us new, and interesting, and extensive fields of labour in heathen lands, but have introduced to the notice and admiration of the Christian world, men, who, as pastors at home, would scarcely have been known beyond the immediate sphere of ministerial exertion. Some of the honoured brethren who have fought and fallen in the field of missionary enterprise, would, in any

locality, and among any people, have commanded unusual attention, and ensured respect ; for men with their spirit must have been fired with a holy and ardent desire, to attempt something more than a performance of the customary duties connected with their own particular charge. They would have shone, not as a lamp that flings a soft and mellow radiance immediately around, while all beyond lies in obscurity and gloom ; but as a burning and blazing light, whose rays not only illuminate proximate objects, but, like those gleaming from a beacon, reflect their brightness upon an extensive district. Yet still their influence would have been restricted to their native country, and the religious world at large, would, probably, not have heard of their existence.

But he who holds the stars in his right hand, and who fixes them where most they shall reflect his glory, bade them go forth from their own land. Protected by him, they crossed the waters of the great deep, and unfriended and alone, save that the Invisible was near, they trod a heathen soil, dwelt among "a people of strange language," and after indefatigable exertions, at length mastered its difficulties, and proclaimed to barbarians in their own tongue, "the glorious Gospel of the blessed God." One by one, the idolaters forsook their temples, threw down their altars, and renounced their gods ; gradually the number of the faithful increased, until "the little one became a thousand, the small one a strong nation ;" and as the clouds of ignorance, error, and superstition, rolled away, the pure light of truth arose, and again was heard from adoring thousands, the cry that echoed among Carmel's rocks and glens, "The Lord, he is the God, the Lord, he is the God." The gladdening sound invited to the spot whence it came, the eyes of the Christian church, and the instruments of so great a change stood forth, invested with a grandeur of character, which worldly greatness cannot confer, while the glorious results of missionary labours abroad, gave a new tone of feeling to piety at home, and quickened the pulses of Christian liberality and holy zeal.

The interest which the subject of this memoir awakened, was not, however, of this order. It was not as a *missionary*, but as the first *missionary traveller*, through a country comparatively unknown, that Mr. Campbell acquired a popularity among the churches of Great Britain, which, if we mistake not, the work before us is destined to perpetuate and increase. It was not from the absence of a desire to be an active and laborious missionary—to live and die among converted heathens—that he became the pastor of a flock in England, but from providential circumstances, which are detailed in the life, and which plainly indicated the will of the great Head of the church. To the last, his heart yearned over the heathen, and his dying thoughts and prayers were concerning Africa. But we must not anticipate our narrative, and therefore proceed to give a brief outline of his life.

Mr. Campbell was born at Edinburgh, in 1766, and losing both parents at an early age, was educated under the fostering care of an uncle, "a pious and judicious Christian." He was apprenticed to a goldsmith and jeweller; but, subsequently, on the death of his eldest brother, carried on the business of an ironmonger, which the latter had commenced. It was now that his attempts to be useful began, and in connexion with a few spirited friends, he engaged in various philanthropic and Christian enterprises, a bare outline of which would occupy more space than we are able to afford. We must refer our readers to the book itself.

His association with the Messrs. Haldane, soon after which he relinquished business, led him to take an active part in the religious movements that distinguished the close of the eighteenth century in Scotland. A spiritual torpor had fallen upon almost all the sections of the Christian church in that country; and the efforts of the devoted band that started forth to rouse the slumbering energies of the people, as they were not unnecessary, so neither were they ineffectual. The fires they kindled, like those seen in the days of border chivalry and song, when after the first signal had shone on "height, or hill, or cliff," soon another and another gleamed through the midnight gloom, as stars on the brow of night, and awoke the churches and their teachers from their apathetic repose, until all Scotland was aroused.

When subsequent movements of his leading friends led him to fear that their measures would prove unwise, however well meant, he embraced the opportunity afforded him of settling in London, and thus escaped the dilemma in which he would have been placed, of either acting in opposition to his old associates, or of submitting to share in the censure attaching to the paternity of certain acts, the wisdom and prudence of which were somewhat problematical. Mr. Philip has touched this subject with an impartial hand. We happen to know how very correct, is his statement of Mr. Campbell's final opinions of those early friends, with whom he had co-operated, and that his respect for the men, had often to struggle hard with his convictions of the impolicy and inconsistency of some of their movements.

Mr. Campbell's settlement at Kingsland, in 1803, brought him into close connexion with the "Fathers and Founders of the London Missionary Society," and with the projectors or friends of other noble institutions. His proximity to the capital of the literary world enabled him, also, to carry out the designs he had contemplated in Scotland, and which were partially effected while there—the formation of a literature for the young. An interesting anecdote is related, pp. 186-8, detailing the circumstances which led to the writing of "Worlds Displayed," a little book, of which he was enabled to say, at the close of his life, "About twenty-five years ago, I had eight Gospel ministers, and more than that of ministers' wives, upon my list, who told me that their first

serious impressions about religion, arose from reading that book, and many more have told me the same tale since that time." Until the publication of that little volume, there was scarcely a book written for the young, of a religious character, except Janeway's *Token*, and Watts' *Divine Songs*. Mr. Campbell, by his juvenile works, and by the establishment of magazines for the youthful portion of society, has a high claim to their respect and veneration. For since he began, many and able writers have devoted their talents to the instruction of the rising race, and, now, juvenile publications bid fair to rival in number, interest, and variety, the more ponderous volumes intended for their seniors.

But, although Mr. Campbell was well known by the productions of his pen, the chief interest he awakened, as we have already observed, arose from his travels in Africa. Entrusted with a commission from the Society at home, to inspect the stations that had been formed in the southern parts of that continent, Mr. C. bade farewell, for a season, to his flock at Kingsland, and embarked at Gravesend on midsummer-day, 1812. During his two years' absence, he gathered materials for publication, of the most novel and stirring character. He never aimed at effect in his manner of description, and yet there was a certain *naïveté* in all he wrote or spoke on the subject of Africa, that had a charm for most minds. He liked to tell his tales in his own way, and had he been necessitated to polish his diction, or correct his style, it may be fairly supposed, that what was gained in elegance, would have been lost in freshness and graphic simplicity. A second visit to that continent was paid in 1818, and the details were given to the public after his return home. They are full of interest.

The present work contains an epitomized account of both visits. While some have complained of this, we cannot but think that Mr. Philip has done wisely in inserting it. Another edition of the "*Travels*" will, most probably, not be called for, and the biographer has, therefore, rescued from forgetfulness, that in them which is most interesting and striking.

The principal part of the volume is occupied with the narration of the events, in which Mr. Campbell took a part, in Scotland and Africa. All that relates to England, and especially to the scene of his customary labours, is comprised within a very small compass. His life, with the exception of those parts of it which were spent in his native country, and among the wild Bushmen, presents nothing peculiar, beyond the usual engagements of a pastor. Subsequent to his return home, after his second visit to Africa, he retired, in a great measure, from public observation, and, with the exception of acting as an occasional deputation from the London Missionary Society, his labours were confined to his own people. Mr. Philip has, we think, very judiciously, placed his old friend in precisely that point of view in which he is most

likely to attract and interest; he has adjusted the picture so that the light falls upon that portion of it, which will best develop to the beholder, the peculiarities, mental and moral, of the subjects before him.

There was one feature in the character of Mr. Campbell's piety, which often struck us during our intercourse with him, and which remained to the last—the utter absence of anxiety about his personal interest in Christ. His faith appeared the most simple and relying of any with whom we ever conversed. We were not, therefore, unprepared to find, that he had, in his earlier years, passed through a severe conflict of feeling. He did, and it was terrible, torturing. He was alternately elated and depressed—now rejoicing in hope, and now writing the most bitter things against himself, and writhing in despair. The whole account from pp. 103 to 112 is deeply interesting, but we cannot do more than refer our readers to the memoir itself. That portion of it will not fail to affect and profit.

To select from a work which has, in almost every page, something anecdotal and illustrative of character, is not very easy. Perhaps the following extract from a letter, addressed by Mr. Campbell to Sir Walter Scott, who was his school-fellow at Edinburgh, may present a fair specimen of the writer's powers and peculiarities. Very opposite were the pursuits of the two men, and as opposite will be the estimate of posterity concerning them. Mr. C. always admired the "prodigious talents" of his countryman, but he sincerely lamented their frequent prostitution. He thus writes—

"I think it will be natural for you to ask, in reading some of the many letters that must be written to you, What right has this man to address a letter to me? To make the way clear for admission to mine, I shall state circumstances which have encouraged me to expect a hearing.

"1. I am an old schoolfellow of yours. I was in Nicoll's class at the same time that you were, at the High School. Though I have never seen you or your brother, since leaving that initiatory seminary, yet, were I painter of portraits, I am confident I could draw a correct likeness of you both.

"2. I sat under the invaluable ministry of Dr. Erskine, in the pew of George Grindlay, leather merchant, West Bow, which was only a few seats from your father's pew, and saw you regularly attending there; and I can trace the effects of it in various of your publications, from the *patness* with which you quote many Scripture phrases. When I meet with them, I say, 'There is the fruit of Dr. Erskine's labours!'

"3. I was intimate with relations of yours—the Miss Scotts, at one time resident at Laswade, who used to lodge at our house, back of the meadows, when they came to visit your father.

"4. I have had the pleasure of frequently conversing with your father, especially about the time that Tom Paine was poisoning the minds of our countrymen, in convincing them that they were miserable; a thing of which they were ignorant till he made the discovery to them. Hundreds of publications did your father purchase, and send to different parts of the country, to convince the people that Tom Paine was in the wrong.

"But you ask, Pray who are you? I am John Campbell, of whom I dare say you have never heard. I have gone twice out to Southern Africa for a society here. The first time ascended up 1000 miles from the Cape of Good Hope; the second time I went 1300; and have been twenty-four years minister of Kingaland chapel, near London.

"I do not say, Forgive me for the length of the introduction; for it has surely taken me more trouble to write than you to read. Now, my dear Sir, the object that I have in view in addressing you, is your own and the public benefit. You have got prodigious talents, and also the ear of the public to an extent few have ever had. These talents, of course, you have from the God of heaven; and must know it, from the advantages you had in your youthful days. I think you might use them to better purposes than I have observed you to do. You might interweave with your publications more of the important truths of the Gospel, of which you are not ignorant, and in a way likely to be useful. I suppose you will say, That will blast my publications among the higher circles. You are, I think, mistaken if you think so. There are more serious thoughts about eternity among many of the great now, than perhaps even Sir Walter Scott is aware of; and more of wholesome Bible-truth is current among the higher circles in the present day, than many are aware. I know from indubitable information, that most serious inquiries are made regarding these infinitely important concerns, among very prominent characters in the political circles. Men of eminence are not so brutish as they used to be, to put off thoughts of an unending state till they get into it; which you will allow must be the perfection of ignorance and folly. I trust that in the retirement and stillness of Abbotsford you think more seriously, my dear Sir, than you make known to all the world. Your constant allusion to, or making use of Scripture terms, has led me to hope so. You have got, Sir, to the pinnacle of fame in this passing world; which I dare say you feel to be a *poor* thing, unable to cure either a head or a heart-ache. I think, could you turn fine talents more to the honour of God, and the immortal interests of mankind, you would not only *amuse* but benefit the world.

"If my hints are considered intrusions, I hope you will forgive me on the score of good intentions. They cannot do you any harm. I stand up for you as a quondam schoolfellow. Though I have been long from Auld Reekie, with all her faults, I love no place in the world with the same kind of affection. To come in sight of Arthur's Seat would make me leap a yard high at any time. I cannot tell you the reverence with which I looked to Blackford Hill, when last in Edinburgh, where I used when a boy on Saturday afternoons to seek for birds' nests. Sir, you know well that you look to no no spot in the world, 'with the same eyes,' as we say in the North, as where you spent your boyhood."—pp. 10-12.

Mr. Campbell's correspondence with the Countess of Leven, is very interesting, and reveals the influence which he possessed with persons high in station, and eminent for piety, and to an extent but little imagined by his southern friends. Mr. C. was not the man to talk about it.

His last days were spent in the bosom of his people, with whom he had been connected thirty-seven years, and by whom he was held in the most affectionate esteem and veneration. His labours towards the close, were shared by a co-pastor, an arrangement of no small importance, especially to the junior minister. We are glad that this subject is engaging the attention of our brethren in the ministry, at the present

time. The description of the closing scenes of his life is from the funeral sermon of his colleague. We give the concluding part :—

"At a quarter past six in the evening of Saturday, April 3rd, 1841, it was evident that life was ebbing fast, and his friends were summoned to his bed-side, to witness his departure. It was a sacred scene; the spirit of a good and truly great man was about to bid farewell to its earthly abode, and return to the God who gave it. To all, such an hour must be one of deep solemnity and momentous interest: to him, it was the hour of triumphant joy. The sun had just set, and the last gleams of light, struggling through the window, fell upon his bed. There was a sweet smile passing over his countenance as the curtain was removed; and as the attendant bent down over him, he drew two or three short and rapid breaths, and then lay motionless and silent. Again he breathed quickly and smiled; then heaved a gentle sigh, and all was still once more. It was the stillness of death. In the hush of evening, his happy spirit had passed away. 'Precious in the sight of the Lord is the death of his saints.'"

We dismiss the volume with our cordial recommendation, and trust that it will be widely circulated, and extensively read.

The Missionaries' Appeal to British Christians on behalf of Southern India, comprising topographical descriptions of the Madras Presidency—Notices of the Moral Statistics of its Provinces—Observations on the Character and Condition of its Population, and Arguments in favour of Augmented Effort for its Evangelization, by John Smith, of the London Missionary Society, 12mo., pp. 227. London: Hamilton, Adams, and Co.

Missionaries, as Mr. Powell has shown in his work on the Apostolical Succession, are the true successors of the apostles. They have the spirit, and imitate the labours, of those devoted men. Whether the Church of Rome, or the Church of England, has the prior right or the best claim to the apostolical succession, is a question for these venerable disputants to determine. In the meanwhile, they are alike welcome to their literal, historical, and carnal succession. Tradition may be on their side, with either or both, "but we have the mind of Christ." It is evident that the evangelical and faithful missionaries of the Cross, are taught and led by the same blessed Spirit which constrained Paul and Peter to glory "in the foolishness of preaching," as the divinely appointed means of winning the world to Christ.

Missionaries, like the apostles, are eye-witnesses, and the things which they have seen they declare unto us. The testimony of missionaries is exceedingly valuable to the Christian church and to the world, for it is a faithful and unanimous testimony. With one mind and one language, they tell us that they find human nature every where depraved—the human heart every where deceitful, and the whole race of man, without the Gospel, one mass of moral corruption, as fatal as it is loathsome. Moreover, they supply an abundance of facts to prove

that the Gospel alone can elevate fallen man. Civilization cannot do it. Look at China, with its dwarf-footed ladies, and immutable customs, ignorantly haughty, and absurdly vain. Philosophy cannot do it. It may unsettle the minds of men. It may produce doubt, diversity of opinions, and distress of nations. It may convert the world into a republican, revolutionized France—a world governed by a Voltaire or an Owen. We do not envy infidels their Utopia! Christian philosophy is the only true philosophy, for it is a pure and a benevolent philosophy. And what is science without benevolence? It is vain conceit or rash ambition—the idolater worshipping himself or his species, instead of a block of wood or of stone.

It is greatly to the honour of the London Missionary Society, that it has furnished so many valuable workmen in the missionary field, who, by the labours of the pulpit and the press, have greatly promoted the cause of true religion in our day. It is impossible for any society to boast of men of a more enlarged charity, of a more enduring patience, or of a more Christian heroism, than Morrison and Milne, Williams and Ellis, Moffat and Smith. And why should we name these? It seems invidious, and we feel it to be a kind of injustice to many more, some of whom, like John Adam, and Reid of Bellary, cut off in their prime, do rest from their labours, and their works do follow them. Our author is worthy of his namesake of Demerara. He left, twelve years ago, an interesting sphere of ministerial labour in this country, to go and preach, on the shores of Southern India, the name of Jesus.

“Having been obliged (he says) to return to my native land for a time, with a view to the restoration of my health, after a residence of eleven years in the Presidency of Madras, it has been a question of serious consideration how this season of comparative rest might be spent with greatest advantage to that cause to which I have consecrated my life. The inquiry has resulted in the bold determination to appeal to Christians of all sections of the universal church, on behalf of Peninsular India—exhibiting the moral statistics of its provinces—describing the character and condition of its population—urging on the judgments, consciences, and sympathies, of Christians, inducements to augmented effort—and recommending the adoption of such measures as seem, under the Divine benediction, best adapted to advance the evangelization of that idolatrous country.”

Mr. Smith has done well to publish his appeal. The church of the living God needs these appeals to stir her sympathies. O! when will the bosom of the church heave with emotions too big for utterance whilst contemplating the state of the heathen at home and abroad?—when, with holy hands lifted up without wrath, will she pour forth her desires before God with tears and groanings, like those of her Lord in Gethsemane. The object of Mr. S. is to awaken such sympathies, and to call forth such prayers. For this purpose he goes through the length and breadth of the Presidency of Madras, and shows that Christians at home fail to apprehend, whilst dwelling upon general

statements, the vast extent of territory, and the vast population, which still remain the possession of the Prince of Darkness. He opens to our view provinces and kingdoms containing their hundreds of thousands, yea millions of people, which continue unvisited by one ray of the light of truth, and unblessed by the presence of a single missionary.

He thus describes the population and the moral condition of the city of Madras, the sphere of his own labours :—

"The city of Madras and its immediate vicinity, not extending beyond the jurisdiction of the Supreme Court, is a distinct collectorate. Its population is estimated at 630,000, of which it may be asserted with confidence that 530,000 are Hindoos, and 80,000 Mahomedans, the balance being made up by Europeans and their descendants."

Of this vast population he says :—

"The temples of idolatry, presenting on their front and turrets, figures at once obscene, revolting, and absurd, occupy a conspicuous place in almost every principal street. Their national feasts, vast numbers of which occur in the course of the year, are celebrated with undiminished popularity, and the voice of the Christian missionary is, in more senses than one, a small voice, amid the clamour, the pomp, and the triumph, with which they propitiate their idols. There is reason to fear, too, that while animal sacrifices are not uncommonly offered to *Yagatal*, the tutelary goddess, or rather demon of the city,—and that, too, not so much to propitiate her favour, as to deprecate her wrath, there are occasional instances even in Madras, in which man, though created in the image of God, is the sacrificial victim of cruel superstition. But deplorable as is the condition of the Hindoos, that of the Mahomedans, whether you consider the virulence of their enmity, the little that has been attempted for their evangelization, or the licentiousness of their habits, is still more deplorable. One in a thousand may have been detached from the 500,000 Hindoos, and added to the kingdom of Christ; but I dare not hazard the assertion, that one in 10,000 of the 80,000 Mahomedans have abandoned the Koran for the Gospel, or the Prophet of Mecca for the Son of God. It would seem as if the Christian church so far sympathized with the Mahomedans in their favourite doctrine of fate, as to consider them doomed without remedy and without resistance to perdition; for it is a fact, that no systematic efforts have been made by any society at Madras to evangelize its Mahomedan population."—p. 6.

Mr. S. makes a special appeal on behalf of the Mahomedan population. Of their state he says :—

"Generally they are plunged in the most pitiable ignorance. Of those who are in some repute as learned men, very few indeed rise above a mere knowledge of languages, and that of the most superficial kind. The extent of their religious information may be understood, when it is mentioned that nine-tenths even of the educated, are altogether strangers to the Koran, on which they profess to rest their faith. It is affirmed, indeed, that there are only three individuals in Madras, capable of explaining its meaning in Hindoostanee, their vernacular language. This is, perhaps, an exaggeration; but as it comes from a Mahomedan of some intelligence, it may not be unworthy of notice."—p. 117.

Of their cruelty he says :—

"Slavery is more prevalent amongst the Mahomedans than amongst any other class in this part of India; and the nefarious practice of commerce in slaves with the coast of Africa, is carried on by Mahomedan merchants in Madras."—p. 121.

Of their morality or immorality—

"On the subject of impurity, it is only necessary for the reader to imagine the natural consequences of a system that gives full license to polygamy, fornication, and their attendant evils, to enable him to form a conception of the dreadful corruption of Mahomedan morals."

"The fact that they professedly worship the true God, instead of being an apology, is an aggravation of their case, as it increases their responsibility and guilt; and instead of justifying, condemns the apathy of Christians, as it furnishes an additional inducement to make known unto them Jesus Christ whom he has sent, that they may worship him in spirit and in truth, and obtain that holiness without which they cannot see God."

On the subject of female education in India, Mr. S. thus speaks :—

"Female education in India, notwithstanding a strong prejudice against it on the part of the natives, is progressing; but it is yet in its infancy, and requires the special regard of the Christian public. As intelligence amongst the males advances, prejudice will disappear, and the consideration that females without education, cannot be suitable companions to the other sex, will force on them a conviction of its necessity, even when the superior motives of Christianity have not a predominant influence. It is a distressing reflection, that of fifty millions of native females in our East Indian territories, there are probably not more than five thousand who are able to read, and it is not likely that the Gospel will make rapid progress amongst them till the capacity to read is common. This department of Christian philanthropy is commended to the kind consideration of the women of England. They are solemnly urged, by a consideration of the influence of Christianity, in raising them to their present honourable position in society, as well as the degradation of millions of their sex, who are treated rather as the slaves, than as the companions of men, to give themselves no rest until these, their fellow subjects, have full and free access to the records of inspiration. The women of India are not inferior, in capacity, to the men, while there are not wanting instances, of extraordinary vigour and intelligence."

A specimen, extracted from parliamentary documents, relative to Hindoo windows, is a remarkable proof of this. Speaking of the obstacles in the way of Christianity, Mr. S. thus describes the influence of caste :—

"It prompts the heathen mother to repudiate, and perform funeral obsequies over her living son, when he becomes a Christian. It induced 100 boys to relinquish, for a time, the advantages of a superior education, because a pariah boy was admitted into the school in which they were instructed. It influenced a young man, in one of my schools, otherwise promising and intelligent, to say—'Yes, I will worship God as you tell me; I will wipe off the ashes from my forehead; but if you were to give me millions of money, I would not touch that polluted pariah.'"

Some of the narratives and facts recorded, are deeply interesting, but we must not enlarge. We cannot but wish for this cheap and interesting volume, a most extensive circulation.

CURSORY NOTICES OF NEW PUBLICATIONS.

"Lander's Juvenile Melodies. Chiefly designed for Youthful Voices," are twenty-four in number, and are both easy and pleasing, and, therefore, well adapted to the purpose for which they are designed. (Ward & Co.)

"The Kings of the East; an exposition of the prophecies; determining from Scripture and from History, the power for whom the Mystical Euphrates is being dried up," is a deeply interesting book, full of facts, that will convince every British Christian who may read it, of our vast responsibility, in reference to the East, though he may not be convinced by the elucidation of prophecy, which its author attempts.

"The United Secession Church" has been called to lose an interesting and able young minister, the Rev. R. Wardrop, who was removed at the early age of thirty-three. His "Lectures and Sermons, with a Memoir," have been published by the Rev. W. R. Thorburn, M.A. The discourses, prepared for the usual services of the church, are no ordinary compositions—and his letters reveal how deeply he felt the solemn responsibility of that office to which he had devoted his life. The Memoir by Mr. Thorburn is one of deep interest, the perusal of which must be instructive and admonishing to every reader. (Hamilton, Adams, & Co.)

"The Veil Lifted, or, Incidents of Private Life," is the first number of a series of original tales from the pen of Mrs. Paxton, designed to illustrate the fatal progress of intemperance, originating, as it too often does, in intercourse with vicious men, and confirmed by that unhappy infirmity of purpose which often ruins those who once excited the fondest hopes. The plan of the first story is simple, and its incidents very natural and deeply pathetic. We hope that it will be widely useful. (W. Brittain.)

THE EDITOR'S TABLE.

The Daughters of England, Their Position in Society, Character, and Responsibilities. By Mrs. Ellis. London: Fisher, Son, & Co. Post 8vo.

The Castles and Abbeys of England. By W. Beattie, M.D. Part 1. Imperial 8vo. Mortimer & Haselden.

The Crown or the Tiara? Considerations on the present condition of the Waldenses. Addressed to the Statesmen of civilised Europe. 8vo. J. Murray.

Mercy to the Chief of Sinners. A Narrative by Rev. W. Blood, M.A. Introduction by Rev. W. C. Brownlee, D.D., of New York. 10th Edition, Enlarged. New York: 12mo.

The Claims of the Missionary Work in Western Africa, and the importance of Training a Native Ministry: an Address delivered at the first ordination service in the Centenary Hall, London. By John Buchan. 8vo. Mason.

Four Addresses to the Young. Delivered at Macclesfield by the late Robert Stephen M'All, L.L.D. 12mo. Jackson and Walford.

Occasional Hymns, for the use of Kentish Town Chapel. By the Rev. Johnson Grant, M.A. 12mo. Drew.

Zaida: a Tale of Granada; and Minor Poems. By Lewis Evans. 12mo. Houlston & Stoneman.

Directions for the Right and Profitable Reading of the Scriptures. A Tract for these Times. By the Rev. J. Leifchild, D.D.

The Plain Christian guarded against some popular Errors respecting the Scriptures. A Second Tract for these Times. By the same Author. 12mo. Ward & Co.

Canadian Scenery Illustrated, from Drawings by Bartlett. The Literary Department by N. P. Willis, Esq. 4to. Parts 20, 21. George Virtue.

Fox's Book of Martyrs. Edited by the Rev. John Cumming, M.A. Imperial 8vo. Part 12. George Virtue.

The Scenery and Antiquities of Ireland, illustrated from drawings by Bartlett. The Literary Department by N. P. Willis, Esq. 4to. Parts 11, 12. G. Virtue.

Reasons Why I, a Jew, become a Catholic, and *not* a Roman Catholic. A Letter in reply to the Rev. R. W. Sibthorp, B.A. By Ridley H. Herschell. 8vo. Unwin.

Two Beasts in Purple, and Two Witnesses in Sackcloth; or Spurious Churches Armed with Power, and Apostolic Churches Suffering for Truth. By Robert Hudson. 8vo. Renshaw.

LITERARY INTELLIGENCE.

Just published, Victory over Death; a Sermon preached at Maldon, on Sunday Morning, Dec. 26th, 1841, on occasion of the Death of Mrs. Ann Horrocks May, relict of Mr. John May, of Maldon, Merchant. By Robert Burls. Jackson & Walford.

In the press, a New Missionary Work on South Africa. By the Rev. Robert Moffat.

Preparing for publication, and to be ready early in March, the Essay on Missions, by the Rev. Richard Winter Hamilton, to which the second prize, in a recent competition, was adjudged.

Just published, in 8vo, A Visit to the United States in 1840. By Joseph Sturge.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

CHANGE OF THE OFFICE OF THE HOME MISSIONARY SOCIETY.

The Directors beg respectfully to intimate to the friends of the Society, that after the term of Lady-day next, the Office of the Society will be removed from 11, Chatham-place, to the Congregational Library, Blomfield-street, Finsbury Circus, where communications, as usual, can be addressed to the Secretaries. The Committee of the library having suitable rooms at their disposal, offered them on advantageous terms to the Directors, who considered that, in accepting them, they were consulting the convenience of their friends who visit London, and who have business to transact with them.

FUNDS—PRESSING NECESSITIES OF THE SOCIETY.

Last month, the pecuniary difficulties of the Society were pressed on the attention of its friends. It was stated that it was in debt £1000, and had, besides that sum, about £2000 to pay to its agents at the term of Lady-day. Since the 21st of January, to the 22nd of February, the sum of £600 has been received from all sources. This sum includes two liberal donations—one of £150 from a friend who has often assisted the Society in its difficulties; and £50 from Joseph Trueman, Esq., Walthamstow. The friends of the Society cannot but perceive that a large amount is still required to meet its exigencies. The Directors expected a larger return from the New Year's Cards than has yet been received. They still cherish the hope, that before Lady-day, they will obtain from these auxiliaries, and from other sources, an amount adequate to their expenditure. They would urge their anxieties no further on their friends, but leave the subject to their kind and Christian consideration.

DEPUTATIONS—MR. FORD'S AGENCY.

The Directors are happy to state, that Mr. Ford is at present actively promoting the important objects for which he engaged in the service of the Society. He has already visited the Home Missionary stations in the counties of Kent, Surrey, Suffolk, and Norfolk, and is, at present, on a visit to the stations in Lincolnshire, and the East Riding of Yorkshire; after which, he goes as deputation from the Society to the churches of Somersetshire, where he commences his labours on the 18th of March, and closes them on the 5th of April. While making collections in that county, in aid of the funds, he will also have an opportunity of visiting the stations of the Society, which the ministers and churches have long actively and liberally assisted the parent institution, in sustaining. Already we have satisfactory proofs of the usefulness of Mr. Ford's visits to the stations of the Society. The missionaries have been refreshed and encouraged, while the people have been made anxious to do more in aid of the Society than they had formerly done. In Kent, several pulpits were opened to Mr. F. and collections given to assist the Society.

The Rev. Dr. Redford, and the Rev. John Robinson, have kindly engaged to visit the churches in Northamptonshire this month, as a deputation from the Society.

DEATH OF REV. C. N. DAVIES, OF BRECON.

The Directors of the Home Missionary Society deeply lament the loss of Mr. Davies, to the church at Hereford, to the cause of Christ in general, and to the Home Missionary Society in particular. Mr. D. had not only agreed to become the pastor at Eign Brook Chapel, but had also entered into an engagement with the Directors, to prepare a select number of young men for Home Missionary service, in addition to those educating for the same work, in Bedfordshire. After mature deliberation, this plan was adopted as the best, in the present deplorable circumstances of the county of Hereford. Mr. Davies felt the deepest solicitude for the spiritual improvement of that dark portion of England, and he was prepared, when the young men had been collected, to introduce the preaching of the Gospel into as many villages and towns as were accessible. If his valuable life had been lengthened, it was arranged that in a few weeks he should have commenced his duties of tutor, and co-operated with the Directors in seeking the religious improvement of a county, to which he had devoted his best wishes and energies.*

POOR AND OPPRESSED MEMBERS OF HOME MISSIONARY CHURCHES.

The Directors have much pleasure in referring to the prompt and liberal assistance rendered by several of the London churches, to the poor and oppressed members of some of the Home Missionary churches. The facts published last month in the Home Missionary Magazine were of a most painful description. Copies of the statement were sent to most of the London ministers before and since the first Sabbath of February. Several of those who received them at the earlier period, named the facts to their people. The result has been very gratifying. At the table of the Lord, on the 6th February, additions were made to the usual contributions for the poor. Christian sympathy and benevolence were excited. So that, besides supplying the wants of their own poor, the churches have forwarded to the secretaries of the society, nearly £250. In addition to this sum, the distressing statements in the Magazine have led various individuals to send about £40 for the same object. The list of contributors is published in the Home Missionary Magazine for this month. It would have been much larger, had not a number of churches previously engaged to collect for the suffering poor in Paisley. Many Christians are already rejoicing in the help they

* A full and accurate account of our deeply lamented brother is being prepared for the pages of this Magazine, by one of his earliest religious friends.—EDITOR.

have received. A considerable portion of this sum has been sent to eighteen missionaries in ten different counties, where the wants of the people are most pressing. The churches on the above stations contain 700 members, one-half of whom need the help of Christian brethren. Fresh facts are daily received, so that the sum already obtained, liberal as it is, will soon be exhausted, especially if similar distress should be found to prevail in the seventy-five churches, the pastors of which receive grants from the society.

Regret is felt because of the necessity that appears to exist, for publishing fresh cases of deep poverty, and of unchristian oppression. In no other way can Christians know the real condition of their fellow-believers in country districts. There is not the least intention of exciting angry feelings against any class of men, because of the harsh and unfeeling conduct of some of their number. Along with the cases of suffering and oppression, some of a different and more pleasing character are given in the Home Missionary Magazine for March, and in a separate form at Mr. Snow's, 35, Paternoster Row. Subscriptions will be gratefully received by the Secretaries, 11, Chatham Place, in further aid of the poor members of the Home Missionary churches.

IRISH EVANGELICAL SOCIETY.

EXTRACTS FROM THE JOURNALS OF REV. S. G. MORRISON, OF ARMAGH.

Sept. 25th, 1841.—The great Head of the church has given us a little reviving in this city, so that the congregation in the Tabernacle is greatly increased. We have been visited occasionally by some of the respectable inhabitants of the town, whose report concerning our principles and simple services has been extremely favourable. *On some occasions our chapel has been crowded.* It is no new thing to see it thus on special occasions; but on ordinary occasions to see a full chapel, is as new as it is encouraging. Knowing, as our people here do, that character is all we have to recommend us, we are very cautious in receiving members into the church, and hence the paucity of the numbers in fellowship. But deep impressions have been made upon many of our young people. And even popery's Cimmerian darkness has been streaked at least with light, as a blessed token of its final dispersion before the gathering, spreading "light of the knowledge of the glory of God in the face of Jesus Christ."

Animated by any tokens of success, your agent, notwithstanding having suffered much in constitution by out-door exertions, resolved to go to the highways. I selected the market in front of the gaol, and standing under the drop, or place for execution, I gave out my hymn. Brother Carroll, of Rich Hill, read the Scriptures and prayed, and I preached from John xvi. 8. I had a very attentive audience, and was told that six unfortunate females heard the Gospel then. O how was I doubly blessed as I saw the big tear steal down the manly cheek, and heard the sigh, doubtless of penitence and prayer, as if the Spirit was putting life and power into his own word! Several strangers pressed through the crowd, and shook me fervently by the hand, and entreated me to preach next market-day. I promised to comply, should my health not suffer from the exertion. Accordingly, on the next Tuesday, I took my stand on the same remarkable spot, and surrounded by hundreds, declared the nature, necessity, and plan of justification. Should the Lord permit, I will follow up this good, *emphatically good*, plan.

In my country stations, there is every thing I can wish. We have large congregations, attentive hearing, and, in many instances, good results from the Gospel preached, if we may judge from the effects produced on the life. To *all* my stations, I have been permitted and privileged to attend, without a single disappointment during the quarter. I mention this, because I think it due to your Committee, that

the proceedings of its agents should be known; lest enemies should say, what has been said, of idleness and apathy, as attributed to our brethren.

Dec. 28th.—I have, with one or two exceptions, caused by affliction, regularly supplied all my missionary stations, twenty-four in number, during the last three months. The congregations, generally speaking, are very much increased, and I am satisfied, *real piety* is more sought after, enjoyed, and exhibited, than ever. Indeed, the spirit of hearing the Gospel, is extraordinary. In addition, I have visited from house to house, every family attached to my ministry, endeavoured to discover the state of each family and each person; visited and examined schools, and made efforts to engage teachers. I have had seventy-eight stated services, together with a number of occasional ones, during the quarter. Agents here have long deplored the want of persons to aid them in prayer-meetings. We have now *ten*, whose spirit and prayers instruct and delight our assemblies, and about fifty persons who attend the meetings. My heart bleeds to think what time, and talents, and money, have been generously lavished upon Armagh, for twenty years by your Committees. If mine be the lot to reap the fruits of the precious seed sown by my laborious predecessors, I will rejoice. The reception of a person into the church has been no common thing with us. Each candidate for fellowship has undergone a lengthened probation, and a searching examination, touching public character and private life. Thus, if we receive few members, they are those we can depend on, as likely to do us good, by the efficacy of their prayers, and the influence of their example. I have now a fact to record, which is unprecedented among us in this place. There are no fewer than *ten applications for membership in the last ten days*. I make no comment upon this fact; but leave it to produce the same feeling upon your mind, and the minds of our brethren, which it has not failed to produce upon my own. I bless God and take courage. I look forward to the day when of the Tabernacle it shall be said, seeing it filled with consistent and zealous disciples—"What hath God wrought!"

S. G. MORRISON.

COLONIAL MISSIONARY SOCIETY.

FACTS RELATIVE TO BRITISH COLONIZATION.

The territorial possessions of Great Britain are immense. They include more than a fifth of the habitable surface of the globe. Nothing in the history of mankind is more astonishing, than the rapid growth, and vast extent of British dominion and influence in the world. The Christian mind—the contemplative mind—cannot fail to see in it indications of some mighty purposes of God. The character of the people to whom this wide dominion is given—free, commercial, naval, enlightened, Christian;—the period in the world's history, as developed in prophecy, at which this commanding position has been assigned to the English people, when the appointed term for the permitted prevalence of tyranny, idolatry, and paganism, is drawing to a close; the nature of the dominion itself, which being spread out in various parts of the world, remote from each other and from the ruling power, entirely precludes any attempt for the construction of a universal tyrannous empire, but opens the utmost facilities for beneficial influence; the kind of institutions which the British people must carry with them wherever they settle, and more or less establish wherever they govern; all these considerations, and others, too numerous for mention, point significantly and plainly, to the present dominion of England in the world, as designed for the most beneficial influence on both the secular and spiritual interests of mankind.

Let the extent of these possessions be considered. British India is not properly a colonial, but a conquered territory. It is not a region to be possessed, and peopled

by settlers from the parent and ruling state. Our Saxon institutions can never probably be made to take root, among the ancient and numerous races occupying those immense and fair regions. Our extensive possessions in Africa, and the West Indies, are not strictly colonies—regions to be occupied and peopled by settlers from the parent and ruling state. The coloured tribes will be *the people* of those regions, yet probably more imbued with British sentiments, more moulded by British institutions, than can ever be the case in the East, because our dominion over them has commenced while they are yet in primitive barbarism and ignorance.

But the Canadas are properly a colony. Vast as are the countries comprised under that designation, they are still chiefly to be occupied and peopled by emigrants from the British Isles. The native tribes that once roamed over their wide solitudes, and hunted through their noble forests, are hastening to final extinction. Long ere the Canadas are as densely peopled as are now Great Britain and Ireland, they will contain and support a population of fifty millions. More than the first and parent million—the nucleus round which the rest will gather, the spring from which they will flow—is already in possession of its inheritance, not only subduing and forming the face of the country, but struggling for free, wise, just institutions. A mighty nation is there planting its forms and usages, receiving its impress and character. And how many faithful men are labouring there, in connexion with the Colonial Missionary Society, to sow the seeds of truth, liberty, and religion? Not more than twenty-five.

The British North American Colonies on the Atlantic—Nova Scotia, Cape Breton, New Brunswick, Newfoundland, are again properly Colonies—regions to receive a British population. Already nearly four hundred thousand of our countrymen have established themselves in those fine countries. Three of their cities—Halifax, in Nova Scotia; St. John's, in Newfoundland; and St. John's, in New Brunswick—contain each more than thirty thousand inhabitants! And how many missionaries has the Colonial Society in those cities and provinces? Not one!

The British possessions in the regions of the Pacific are properly colonies, countries to receive a population of British origin. Wonderful! At our antipodes—in extent exceeding twenty-fold what can hardly be called, in relation to them, without a smile, the parent state!—possessed by England without a battle—thinly sprinkled with rude or feeble hordes sufficient only to aid our colonization, or to exercise our justice and humanity—advancing us into contiguity with the great pagan empires of the East—India, Burmah, China, Japan—salubrious, productive, maritime, through almost their entire extent. And in these regions are there also to be empires of British origin, speaking our language, perpetuating our institutions, diffusing our influence? Let facts speak. In 1831, the sale of lands in New South Wales realized £3618. In 1840, it produced £339,713. The imports of British manufactures into New South Wales in 1835, amounted to £707,000. In 1840, to £2,260,000. Three years ago, there were probably five hundred vicious and desperate vagabonds of British extraction—runaway sailors, escaped convicts, and similar outcasts—roaming about the noble islands of New Zealand. Already there are there probably five thousand enterprising settlers, employing capital, enterprise, skill, and virtue, in the establishment of some of the most hopeful colonies in the world. Van Diemen's Land, Port Phillip, Adelaide, the Swan River, are all, though not with equal progress, working their way successfully through the difficulties inseparable from colonization, and in the result most beneficial to such enterprises, to strength and permanence. They contain probably eighty thousand British settlers. And what is the share and part borne by the Congregational Churches of England in impregnating with the leaven of pure Christianity the vast beginnings of their country's colonization in this Australian world? Not worth naming—not to be spoken of but with a blush. With six

labourers only in all this wide field, has the Colonial Missionary Society ever stood in any connexion.

And how does emigration proceed? In 1838, there left the British shores 75,000 persons; in 1839, 82,000; in 1840, 99,700; in three quarters of 1841, 106,475 persons.

Of these many are Independents—hearers in their congregations—members in their churches. See how churches are gathered in the colonies. Mr. Atkinson writes from Quebec—"The church in this place, has now existed exactly four years. You will remember that when first formed, it consisted of twelve members, and at the close of that year, 1838, of twenty-six. In 1839, twenty-two were added to it. Eighteen in 1840. In 1841, thirty-six. We commenced this year by adding six, and two more stand proposed. *Some of these were formerly connected with churches in England, Scotland, and Ireland*, but the majority are persons who, till lately, were without God in the world."

From Launceston, Van Diemen's Land, Mr. West writes—"In our little church we have off-shoots from some of our oldest families. We have ten descendants of Dr. Conder; a niece of Dr. Williams, of Rotherham; the widow and daughters of the Rev. Mr. Waddell, formerly of Nayland in Suffolk; a member of Mr. Binney's church, another of Mr. J. Stratten's; a nephew of Dr. Wardlaw; a servant of Dr. Reed's sister Martha. How important is this mission of our body, if only viewed in connexion with its own members thus scattered in the world."

Why do not Congregationalists perceive and avail themselves of their opportunity in this field of enterprise and enlargement? Why do not they emigrate in groups, going forth in the fellowship of churches, and accompanied by devoted pastors? What scanty dribblets of money are obtained by the Colonial Society! And with how much difficulty even those inadequate supplies! How many churches have never yet shown enough of sympathy and interest to contribute one single shilling? Where is the spirit of enterprise in our younger ministers, of vigorous mind and firm purpose? Of our principles we may justly glory; but to boast of them will not extend them, and only to boast of them can be but the shame of the boasters, and the injury of the principles. We sleep in this work, but not as do others. They are awake. They are up and doing. There are a Roman Catholic and an Anglican bishop provided for New Zealand—but where is the Congregational minister?

The February number of the Colonial Magazine opens with a vigorous, awakening paper, entitled "ENGLAND'S DESTINY—COLONIZATION." The following are the closing passages:—

"Numerous and striking are the passages in Holy Writ, which thus apparently point to England, and indicate her mighty mission. Why should any sane being wish it were otherwise? Why, on the contrary, ought not every Britain, with a reflecting mind, humbly to glorify God for making his country the instrument for advancing the welfare and happiness of mankind?

"Let each and all, in every rank, class, and degree of society, from the sovereign on the throne to the poorest peasant and mechanic, have this doctrine instilled into them by the ministers of religion. Let it sound from her pulpits, and re-sound through her schools and colleges. Why should not Oxford and Cambridge take the lead in this holy crusade for the extension of Christianity, accompanied by her hand-maids, civilisation and commerce? Why should not the younger branches of our justly exalted noble families lead forth bands of colonizing pilgrim fathers, and found New England on the unoccupied shores of the Pacific? Why should not the paternal care of government—the embryo model of our time-honoured institution of church and state, accompany each colony, grow with its growth, and strengthen with its strength? Oh, that an inspiring angel would breath this vivifying, this ennobling

principle of colonization into every ear throughout the land! Then indeed would the wail of woe and the demon of discord cease to be heard and felt throughout these fair and favoured isles; then would the sound of alarm at foreign rivalry be hushed, and the advance of France, Germany, Prussia, Russia, America, in arts and commerce, be hailed with rejoicing, instead of being brooded over with envious eyes; then, indeed, would there be an end of that paltry, despicable, unnatural class animosity which has been so sedulously and banefully disseminated far and wide; then, indeed, the mischievous and selfish idea, that the interests of various classes in society are opposed to each other, would be removed, and each would rejoice at the prosperity of his neighbour; the landlord, the manufacturer, and the merchant, would find that their interests are reciprocal, and not antagonistic, and that England's strength and welfare consist in her unity, and that this unity may be best promoted by viewing her destiny as a nation to be—COLONIZATION—and that by fulfilling that destiny, her power and her glory will be preserved to her for ever."

What will Congregationalists say to the example of New England, and of its pilgrim fathers, being cited to stimulate aristocratic, collegiate, church and state colonization? And what if those examples excite not the children of the pilgrim fathers, but the opponents of them and their principles, to an enterprise which was, but will then no longer be, the special glory of a body set up for the defence of liberty, charity, and truth? The object, indeed, of the Colonial Missionary Society is not to promote emigration, but to leaven with religion the spreading colonization of the British people. One important means to promote this object, however, is, that some religious people should emigrate, and that those who do, should go forth with union and concert, settle together, maintain Christian ordinances, and, if possible, support Christian ministers. Settlements so established might be as the light, the salt, the seed—blessed, and made blessings.

Acknowledgments of contributions must be omitted. Hardly any have been received during the month. The appeal published a month ago has proved entirely unproductive. Contributions, in any form, will be most thankfully received, if remitted to either the Treasurer, J. R. Mills, Esq., or to the Secretary, the Rev. A. Wells, at the Congregational Library, Blomfield Street, Finsbury, London.

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

APPEAL ON BEHALF OF POOR CHURCHES IN THE COUNTRY.

The Board of Congregational Ministers in London and its vicinity requests permission to address the churches in this district on a subject of deep and painful interest. We have received from indubitable sources, assurances that many of the churches in the agricultural, as well as in the manufacturing districts, are suffering all the anguish of the deepest poverty. Their necessitous members are so numerous, and are so destitute of employment, or so inadequately paid, that they are pining for want of the absolute necessities of life. It has, therefore, appeared to us a sacred duty to make some effort to assist their own churches to afford them the necessary relief,—for, compared with others, many of our churches may be said to be rich and to have few poor, while it is the revealed will of our Lord, in whom we are all one body, that the abundance of one part of his church shall supply the wants of another.

A contribution was in the earliest days made for the poor saints at Jerusalem, and those who dwelt in Europe sent supplies to their brethren in Asia, in which service the valuable time and labour of the apostle Paul were employed. Are we not bound

to attempt something to relieve the hunger of those who are at once our fellow-Christians and our countrymen?

Some of the churches in the metropolis having already anticipated this application, forbid us to doubt that others will follow an example so worthy of imitation; for while we cannot suppose that you will suffer your own poor to be deprived of what was intended for their relief, such additional offerings will readily be made as will materially diminish the sufferings of those who, unknown to you, will be owned by our Lord in that day, when he shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The blessing of them who were ready to perish will come upon you, and the prayers of the saints bring down those holy influences, which will make the era of the most beneficial union among the churches, the date of their highest prosperity.

Signed on behalf of the Board,

THOMAS JAMES, *Chairman*.

WILLIAM STERN PALMER, *Secretary*.

CONGREGATIONAL LECTURE FOR 1842.—The ninth annual series of Lectures will be delivered this Spring, D.V., by the Rev. Walter Scott, Theological Tutor of Airdale College, Bradford, Yorkshire.—Subject,—On the Existence and Agency of Evil Spirits. Further particulars with a Syllabus of the Course, will appear in our next.

NEW CHAPELS.

FORMATION OF A SECOND CONGREGATIONAL CHURCH AT BLACKBURN, LANCASHIRE.—The Congregational church meeting in Chapel-street Chapel, in this town, successively under the pastoral care of the Rev. James M'Quae, Dr. Fletcher (now of London,) Luke Forster, and Thomas Parry, became some years ago impressed with the conviction that, in order to promote the extension of the Gospel in connexion with Congregational principles, it was its duty to erect another place of worship, in which a new church might assemble. Their resolution was subsequently confirmed at a united meeting of the church and congregation, and a subscription was entered into, amounting to about £1600, for the furtherance of the object. The chapel being nearly completed at the close of last year, twenty-nine members of the church offered themselves to form the nucleus of the new society, and were formed into a church on the 23rd of January last, the Rev. G. Wardlaw, theological tutor of the Blackburn Academy, presiding on the occasion. The opening services took place on Thursday the 27th, when the Rev. Drs. Raffles and Fletcher preached in the morning and evening; the Rev. R. Slate, of Preston, offered the dedicatory prayer; the Rev. A. Fraser, the present pastor of the elder church, offered up special prayer on behalf of the new, which was followed with an address to its members by the Rev. D. T. Carson, of Preston. Large assemblies of friends from both chapels, and neighbouring congregations, met to dinner and tea in the school-room under the chapel, when addresses were delivered by various ministers and other gentlemen present. The Rev. Richard Winter Hamilton, of Leeds, preached in the morning and evening of the following Lord's-day, and the Rev. A. Fraser in the afternoon. The amount contributed at the services was £422; the congregations were large, and the pleasure experienced by all parties, at the conclusion of a work originating in right principles, and conducted with united counsels, afforded an illustration of the sacred sentiment, "Behold, how good it is for brethren to dwell together in unity." The place accommodates 900 persons, and the provisions of the trust deed are framed on Congregational principles. The Sunday-school was opened on the Sabbath following with 340 children.

ORIGIN OF A NEW INDEPENDENT CHAPEL, HULL.—The Committee of the New Independent Chapel, in Albion-Street, Hull, beg to lay before their Christian friends of the same denomination, a statement of the circumstances in which the undertaking originated, and of its present position.

The borough of KINGSTON-UPON-HULL contains, according to the last census, a population of nearly 70,000, and is the fourth sea-port in the kingdom. In this important town there was, until a few years ago, only one church *strictly* Congregational in its principles,—that assembling in FISH-STREET CHAPEL, and now under the pastorate of the Rev. THOMAS STRATTEN;—the Chapel in HOPE-STREET, of which the Rev. J. MORLEY has been for forty years the minister, having been originally supplied from the connexion of the Countess of Huntingdon.

Within the last twelve years, two additional Congregational Churches have been formed, and Chapels erected for their worship in localities distant from each other,—HOLBORN-STREET CHAPEL, of which the Rev. E. MORLEY is the minister, and SALEM CHAPEL, of which the Rev. JAMES SIBREE is the minister. The latter church is an off-shoot from that in Fish-Street.

These interests occupy spheres of growing usefulness; but remote from them there is a large and rapidly increasing District, including the best parts of the Town, containing not fewer than 16,000 souls, for whom, as regards our Denomination, no appropriate efforts have been made.

Friends connected with the church in Fish-Street had long cherished a desire to establish an interest in this neighbourhood; and in years past, measures for that end were, from time to time, projected. Death, however, and various other circumstances, conspired to postpone the accomplishment of the object. Meanwhile, the parent church flourished and multiplied; large accessions were made to its communion, and various efforts of Christian activity and zeal were put forth. On the termination of one department of its catholic and co-operative labours, by the dissolution of the HULL TOWN MISSION in the autumn of 1840, a Committee, consisting of the deacons and several other members, with the minister as its chairman, was appointed to organize a CONGREGATIONAL MISSION. In the prosecution of this work, it was suggested, that in conjunction with labours amongst the ignorant and vicious in the vicinity of the chapel, an attempt should be made to form another church of the Congregational order in a distant part of the town, as the most effective mode of permanently advancing the objects of the mission; and as one in harmony with a purpose long cherished, and too long delayed.

This suggestion was, after much deliberation and prayer, embodied in a resolution unanimously adopted by the Committee.

A subscription list was opened, which soon amounted to about £1,300, and a most eligible and commanding site, in the centre of the important district before referred to, was offered on reasonable terms. At first the design was to attempt only small things; but after much and prayerful consideration, and in pursuance of the urgent advice of Christian friends at a distance, in whose judgment much confidence was placed, it was determined to erect a Chapel of large capacity and handsome exterior, which should be at once creditable to our Denomination, and accordant with simultaneous efforts for "Church extension," by other Christian bodies in the town.

The Subscribers appointed a Committee from amongst themselves to carry this enlarged design into effect, and the result of their labours is the erection of a Chapel inferior to few in the kingdom, either in dimensions or architectural beauty. The extension of the original plan, and the great importance of the undertaking, induced most of the subscribers to double, or otherwise augment their subscriptions: and although by this means a large amount has been guaranteed, there will remain a very heavy incumbrance on the building, which will be to the new congregation a long trial of its faith, patience, and zeal.

The Committee, taking all the circumstances into account, cannot but regard it as a work of something more than a *local* character; and they indulge a hope that their opulent friends in other places will view the undertaking as presenting strong claims upon their sympathy and aid, on public and denominational grounds. The Congregational Dissenters of Hull, number but few wealthy among them; and in this labour of love, the Committee think it may be said of them, they have done what they could.

The Chapel is of the Doric order of Grecian architecture. It measures in extreme length, including the portico and the orchestra, 122 feet, and in width 62 feet. It will seat 1,500 persons, including ample accommodation for the poor; and beneath it are spacious School and Class Rooms. The whole cost will not be less than £6,500. The foundation stone was laid on the 7th of July last, by Sir WILLIAM LOWTHROP, the Chairman of the Committee, in the presence of the Independent and Baptist Ministers, and a large company of friends. The Rev. THOMAS STRATTEN offered the dedicatory prayer, and the Rev. R. W. HAMILTON, of Leeds, delivered the address.

Trustees are already appointed; and a Trust Deed is in course of preparation, framed after careful enquiry and deliberation, with a view to secure in perpetuity the objects contemplated in the erection.

The Opening Services are intended to commence on Wednesday the 20th of April next, and the Rev. Drs. HARRIS and RAFFLES, and Messrs. SHERMAN and BINNEY, of London, and R. W. HAMILTON, of Leeds, are engaged (D. V.) to preach on the occasion.

WILLIAM LOWTHROP, *Chairman.*

WILLIAM GIBSON, *Treasurer.*

GEORGE ROBINSON, *Hon. Sec.*

HULL, January, 1842.

ALDERSGATE STREET CHAPEL, LONDON.—This place of worship, having undergone complete repairs, was re-opened as an Independent Chapel, on Sunday, Feb. 13, 1842, when the Rev. William Owen, the minister of the place, preached in the morning, the Rev. John Blackburn, in the afternoon, and the Rev. John Burnet, in the evening. The Rev. Dr. Jenkyn preached on the following Tuesday evening.

LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER.—We announced in our number for January, that a Deputation from the energetic and laborious Committee of the New Independent College at Manchester, was about to visit London, on behalf of their Building Fund. Those beloved and honoured brethren, have paid our Metropolis a brief and hurried visit, and obtained some assistance in a short time, such as convinced them, with what entire satisfaction the churches of the capital sympathise with the noble efforts of those in the northern counties. We think ourselves justified in this statement, by the following minute which has been transmitted to us by their Secretary, the Rev. Dr. Clunie.—

At a meeting of the friends of the College, held in Manchester, on the 9th of Feb. last, the most cordial thanks of the meeting were unanimously voted to T. M. Coombs, Esq., and S. Morley, Jun. Esq., for the very kind reception, and most effective assistance given to the Deputation lately in London; and to all other kind friends, who so liberally contributed towards the completion of the great work which they had undertaken—And that, while they deeply lamented that the stay of the Deputation in town was necessarily so limited, in consequence of their previous and unavoidable engagements at home, that it was quite impossible for them to see many friends whom they were most anxious to meet; it is pleasant to add, that the Com-

mittee have resolved, as soon as it is possible to make their necessary arrangements, to send another Deputation to complete the canvass there. But in the mean time, they most gratefully acknowledge the receipt of £1200, in aid of the erection of the College; for which they desire to express to all concerned, *their deepest obligation, and liveliest gratitude.*

ORDINATIONS, ETC.

HISTORICAL NOTICES OF THE CONGREGATIONAL CHURCH AT SUTTON IN ASHFIELD, NOTTINGHAMSHIRE, and of the Ordination of its present Pastor.

In the Church-book it is stated, that a congregation was collected at Sutton during the reign of Queen Elizabeth, and that, in the year 1651, the pastor occasionally preached at Nottingham. In the year 1662, the church at Nottingham was deprived of its pastor in consequence of persecution; and being destitute of the means of grace, it united with the church at Sutton in Ashfield, then under the pastoral care of Mr. John James. Mr. James is described as remarkable for his ministerial talents, the holiness of his character, and the success with which his labours were crowned: after enduring frequent imprisonments, and other sufferings for the sake of Christ, he was in the Providence of God removed to London. He was succeeded by Mr. John Gibbs, who commenced his ministry in the year 1678, but died in the midst of his usefulness, about 1682. After his death, the church continued several years without a pastor, during which, the services of Captain Wright, one of its officers, were very acceptable; but so bitter was the persecution, that for some time, meetings could only be held during the night, or very early in the morning. In the year 1686, Mr. John Ryther was chosen to the pastoral office; soon after his coming, he thought that it would further the interests of the Gospel, if the church were divided into two parts, one to meet at Nottingham, the other at Sutton; hence, in 1687 or 1688, he became pastor of a distinct church at the former place. In 1691, the church at Sutton fitted up a house for worship, was re-organized, and chose the Rev. R. Dickinson to the pastoral office; he continued his labours till his death, which occurred about 1701; after which, the people were supplied by different ministers, among whom, were Messrs. Wood, Mault, and Wilson. Mr. John Allwood succeeded Mr. Dickinson, in the year 1705; during his ministry, the congregation increased, and a larger place of worship was procured; in 1720, this church, in conjunction with those of Nottingham, Chesterfield, Sheffield, Bolsover, &c., formed an Association for mutual improvement; the first meeting after the formation of the Association was held at Sutton, June 28, 1721. After the death of Mr. Allwood, Mr. Wilson was chosen to the pastoral office, 1743-4; soon after his settlement, the present chapel was erected; Mr. Greenwood, a member of the congregation, gave the ground, and the building was opened for worship in 1745. Mr. Wilson continued in office about thirty years, and died suddenly as he was walking out in the fields. Mr. Barrett became his successor in 1775, and re-organised the church; he resigned his office in 1782, in order to remove to Kidderminster. The next two ministers, Mr. Rhodes, of Hannington near Sheffield, and Mr. Jacob Brettel from Heckmondwike Academy, lapsed into Arianism, the former remained a very short time, the latter when compelled to resign, tried to establish a separate church of Arian sentiments; that church, however, soon came to nothing. About 1790, Mr. John Kirkpatrick, from Homerton Academy, was elected to the pastoral office; he laboured about eleven years, and then removed to Toulmire near Cambridge. His successor was the Rev. Thomas Roome. Mr. Roome commenced his pastorate in 1802; in September, 1839, he removed to Silcoates, where he now usefully discharges the important duties of chaplain and religious instructor, to the Protestant Dissenting Grammar School.

The Rev. Charles Wilson, from Rotherham College, has recently been elected pastor of the church, and the interesting and impressive services connected with his ordination, took place on the twenty-sixth of October, 1841. The Rev. Thomas Roome, the late pastor, commenced the morning service by giving out a hymn, after which the Rev. Robert Weaver, of Mansfield, prayed and read the Scriptures. An introductory discourse was delivered by the Rev. Dr. Alliott, of Nottingham: Mr. Wilson next answered the usual questions, which were put by the Rev. Thomas Smith, Classical Tutor of Rotherham College, who afterwards offered up the ordination prayer, with imposition of hands. The Rev. W. H. Stowell, Theological Tutor at Rotherham, delivered the charge, and the solemn service was concluded with prayer by the Rev. H. L. Adams, of Newark. The minister and friends dined together in the spacious school-room, and several interesting and appropriate addresses were delivered. In the evening, the Rev. James Parsons, of York, preached to the church and congregation.

The services of the day will not soon be forgotten by the large and attentive congregations collected together: our young brother has commenced his ministry with a united people, and with favourable prospects of success. May this long established church be abundantly blessed from above, may its cords be lengthened, and its beloved pastor be long continued as a burning and shining light, and be made a great and permanent blessing to the people of his charge!

On Tuesday June 15th, 1841,* Mr. John Fogg, formerly a Town Missionary in Hull, was publicly and solemnly set apart to the work of the ministry in the Independent Chapel, Cowick, near Snaith, Yorkshire.

The Rev. Wm. Fogg, of Redford (Baptist), the venerable father of the young minister, introduced the service by reading the Scriptures and prayer. The Rev J. E. Millson, of Pontefract, delivered a discourse on the nature of a Church of Christ. The Rev. J. Bruce, of Howden, proposed the usual questions, which were satisfactorily answered by Mr. F. The Rev. H. Earl, of Goole, offered the ordination prayer. The Rev. R. W. Hamilton, of Leeds, gave the charge, and the Rev. J. Cooke, of Gomersal, addressed the church and congregation. The Rev. Messrs. Senior, of Selby, Boyd, of Whitgift, and Dunn, of Thorne; also took part in the service.

This is a station of the West Riding Home Missionary Society, and the earnest prayers of many are, that the God of Missions may greatly bless the labours of the young pastor, in sowing the good seed of the kingdom in this part of his vineyard!

The recognition of the Rev. J. Josiah Braine, late of Shelton, Staffordshire, as pastor of the Congregational Church at Melksham, Wilts, took place on Tuesday, 8th of February, 1842. The Rev. J. Russell, of Melksham (Baptist), commenced the service by reading the Scriptures and prayer. The Rev. G. I. Tubbs, of Warminster, delivered an eloquent discourse on "Revivals," founded on Amos vii. 2, last clause. The Rev. B. Rees, of Chippenham, asked the questions. Mr. T. Sidwell, a deacon, stated the circumstances which induced the church to give an unanimous invitation to their present pastor. Mr. Braine gave his reasons for accepting the invitation, and also a brief outline of the course he intended to pursue in the prosecution of his ministerial duties. The Rev. R. Harris, of Westbury, offered up the recognition prayer. The Rev. R. Elliott, of Devizes, delivered an affectionate address to the newly recognized pastor, from 2 Cor. iv. 1, "Therefore seeing we have this ministry, as we have

* The Editor feels it due to himself to state, that this notice of an ordination on the 15th of June, 1841, did not reach him till the 18th of February, 1842, and to state that he is most anxious to obtain the *earliest* intelligence of each service connected with the settlement, or extension of our churches.

received mercy, we faint not." The Rev. J. F. Stenner, of Holt, concluded the service with prayer.

In the evening, the Rev. W. Gear, of Bradford, preached an excellent sermon to the church and congregation, from Acts xiii. 36. The other devotional services were conducted by the Rev. Messrs. Rodway, Slade, Garrett, Stenner, Harris, and Pinches.

The church was formed by the late venerable Mr. Honywill, over which he presided as pastor for nearly sixty years.

The Rev. E. Rice, of Hackney College, having accepted an invitation from the church and congregation assembling at Bethel Chapel, Sheerness Kent, entered upon his pastoral duties on the 6th February, 1842.

The Rev. Wm. Lewis, of Hackney College, having accepted the unanimous and most cordial invitation of the church and congregation, assembling at Frampton on Severn, Gloucestershire, to become co-pastor with the Rev. W. Richardson, entered upon the duties of his ministry, on the 20th February, 1842.

The Rev. M. Davies, late of Kerry, entered on the pastoral duties over the church and congregation, assembling in the Independent Chapel, Penywain, Monmouthshire, on the last Sabbath of January, with pleasing prospects of usefulness, having received and accepted a cordial invitation from a meeting of the church, convened by public announcement.

ANSWERS TO CORRESPONDENTS.

Favours have been received from Drs. J. P. Smith—R. Alliot—Clunie—Redford—Matheson.

Rev. Messrs. O. T. Dobbin—Thomas Milner—A. Reid—J. S. Bright—J. H. Godwin—W. Owen—W. Froggett—J. J. Braine—J. K. Foster—G. Wardlaw—J. Bruce—R. Chamberlain—R. Ashton—J. Jones—A. Wells—Abraham Jones—Mrs. Hopkins—W. Stroud, Esq. M.D.—Major Biddle—Messrs. J. L. Hardy—Joshua Wilson—G. Gill.—Philaethes H.—J. S.—G. Swaine.

If Major Biddle will turn to the *Memoirs of Rhenius*, pp. 475—479, he will find that the extracts from the journal of that much injured man, fully sustain the representations of Philo-Israel, the accuracy of which the Major has questioned.

We have in type a lengthened Review of Dr. Bennett's Congregational Lecture, which will appear in our next.

In consequence of the illness of the Editor, the Brief Notes on Passing Events are reluctantly deferred.